THE

NEW-JERUSALEM MAGAZINE.

Vol. XIII. MAY, 1889. No. 5.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	10 shillings a Year.
Clergymen " " " - - - - -	6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XIII.—NEW SERIES.—No. 5.

MAY, 1889.

THOUGHTS ON THE SCHOOL PROBLEM.

THE vital importance of education in spiritual things gives profound interest to the enquiry what are orderly or normal provisions for such education.

The ultra conservatism which refuses to revise old forms of thought under any stress, and the restless love of change, prone to accept new thought as wise because new, are alike hostile to the true spirit of enquiry. Loyalty to the truth requires that we seek to know and obey it, whether leading us to adhere to the ways of the fathers or to turn therefrom into new paths.

Deprecate as we may the errors into which the evils of the past are wrought, tainting all that has come to us through a fallen race, the institutions extant are not to be condemned or discarded with undue haste. These institutions have been permitted or provided to foster and preserve the life which has been received. They are still best for the life we have until it can be seen wherein they are false and thence hinderance to better living. Few, if any, extant institutions are wholly false, and the greater part of our work lies in separating the false from the true. When the separation cannot be at once effected, it is even better that wheat and tares should grow together for a time than that both should be uprooted through intemperate zeal for immediate suppression of tares.

The zeal of controversy is likely to blind us to the distinc-

tion between the true and false, and it is not the present purpose to maintain the affirmative or negative of any school question as formulated in recent public discussion, but rather to study briefly the methods by which moral and religious education is attempted, that we may learn in what direction to look for better results.

The more education in spiritual things is esteemed, the more clearly will it be seen that education in natural things is essential. Secular education has nothing to fear from higher appreciation of education in the deeper things of the permanent living. The New-England school has not been less, but far more, that the New-England church has been so much in New-England life. To put education in natural things above education in spiritual things is to deprive it of its life and its principal value. Whether conducted in the home or in the school, by the State or by the church, natural education is distinctly subordinate to spiritual education. The paramount interest of the great problem of secular education is its bearing upon the greater problem of moral and religious education.

The central institution for moral and religious education has been and must continue to be the home. In the home this education must be begun and for a time exclusively conducted. Later, when the home can be supplemented by other agencies, the success of these will be largely dependent upon the emanating support from the central institution, nor to the end of life-long training can the home be spared from the saving forces by which we may be led and educated for the living beyond. Eminent educators, after much study of the value of home education in distinction from that of the schools, have contended that those children who can be properly educated at home are much better educated than any are educated in the schools. If this is true, it can apply to but few children. With most of those to be educated the home cannot furnish adequate facilities for instruction in either natural or spiritual knowledge, but must supplement its resources by resort to the schools. There is need, however, to remember the central place which the home

holds in all education, and especially in moral and religious education, and to make it an element in the test of all other provisions therefor, whether they tend to displace or only supplement the central institution.

The Sunday School is a modern institution, and its utility has been often questioned. It has been urged that it displaces the home in work which the home can better do. It is also objected that to some extent it impairs the Sabbath state induced by the principal church service. Neither of these objections is entirely groundless. The last has greatest force when the Sunday School precedes the principal service, less force when the school follows immediately after and least when the school has a separate hour later in the day. Some homes are able to provide as well, or better, for much of the work attempted in the Sunday School, but none could provide for all of it as well and many homes can provide for none of it as well. On the whole, it is probably true that the Sunday School strengthens and renders more efficient the home instruction in more instances than it hinders or impairs it. Notwithstanding objections, Sunday Schools have grown in favor and are to-day the most efficient instruments in general use for the work which they attempt. Until something not now available is provided for this work, the duty of the church to sustain them and to increase their efficiency is plain.

While it is clear that we have no instrumentality at present which can take the place of the Sunday School, there are few active in Sunday School work as teachers or superintendents who do not know that, as at present conducted, it has serious defects which must be overcome before it will be clear that it has a permanent place as one of the normal or orderly provisions for the moral and religious education of the young. What pastor or superintendent does not know the difficulty of finding within his congregation or parish teachers suited to the work? If the difficulty were exceptional, if for the most part teachers with gifts, training, and equipment for efficient teaching were at hand and only in the few instances were wanting, there would be reason to think

the need would soon be supplied; but from the nature of the case the exceptional experience is to find the teacher having teaching capacity and acquirements adequate to the work. In the largest and best furnished congregations there are but few — rarely are there enough to equip the school with a full corps of efficient teachers — and in the smaller congregations the lack is even more striking. If a sufficient number of efficient teachers can be obtained in any parish or congregation, most of these cannot make teaching their principal use or function, and cannot maintain their competency and efficiency except by continued study and preparation requiring time and strength disproportionate to that required of those who can make it the life work. The time and strength thus diverted to a use or function not one's life work is possibly at the cost of impaired efficiency in one's own calling, and, if such is the fact, there is loss to the community in the misapplication of service.

If the Sunday School has a permanent place in an orderly plan of education, it would seem to follow that teaching in it would be the distinctive function of some who should be duly trained for and adequately sustained in it. That the Sunday School has not yet any teachers, except the pastor and his assistant, with whom this service is part of the life work, indicates that if the institution is permanent it has not passed its nascent period. If it shall reach maturity, there is foreshadowed essential modification of the school as we now know it. It is not difficult to see that if it were placed in charge of those only who had natural aptitude for the work with suitable training and acquirements, more effective organization would be practicable, more thorough and systematic instruction could be given, and this with greater economy of time and strength. If the present plan of small classes were discontinued, and the school arranged in two or three divisions, the pastor with one or two assistants could give instruction to the whole, at once more thorough, systematic, and impressive. If there is any part of the instruction now given in the small classes which could not be as well given in the manner suggested, is it not that part which can be better

given at home, and which it is unwise that the school should attempt to give? There is practical difficulty in the immediate realization of this plan from the fact that the church is not yet able and willing to properly support the religious teachers it now has, much less to enlarge the number. This difficulty is only temporary. Public attention is already awakened to the importance of more adequate provision for the moral and religious education of the young, and when this is appreciated, as it soon will be, there will be no lack of ability or disposition to support not only those now employed, but all additional ministers and teachers needed.

Before the mind rests in the conclusion that the Sunday School, developed and strengthened by the means indicated, or otherwise, will be the future provision for this essential work, or even that it will have permanent place as one of those provisions, it is well to consider whether the work itself can be as well done separately as it can be in connection with the secular education pursued in the week-day school. It may be that a part of it can be better done separately although much of it could be more wisely done in connection with secular education.

One could understand little of the doctrine of correspondence without conviction of the unity of truth and the mutual aid of truth on different planes to clearness of apprehension of either. It is not surprising that the idea has had strong hold in the New Church that instruction in natural truths should be given in the light of spiritual truths, and that spiritual truths should be taught in connection with natural truths to which they correspond and into which, as containing vessels, they readily flow. If truth upon either plane is helpful to clearness of apprehension of corresponding truth upon the other, then is false teaching upon either hinderance to true teaching upon the other. While there is unity in all truth, there is distinctness between truths of different planes. The truths of the natural plane are of another discrete degree from the truths of the spiritual plane and differ not in quantity or extent but in kind. Because of this distinctness it has seemed to some New-Church thinkers that instruction in

each should be also distinct and separate. If true order requires the separation of secular education from religious education or, in other words, if blending the two tends to obscurity in both, it would seem to follow that maintenance of a secular school is not properly a church use, and the maintenance of a school for religious instruction is not properly a civil use, and thus not a function of the State where church and State functions are altogether separated.

In nearly all the earlier New-Church societies separate week-day schools were attempted and for a time maintained. Such schools are still successfully maintained in England, and to some extent in this country. It was the aim of these schools to place the education of children, both secular and religious, under the care of the church exclusively, and to so blend instruction in natural and spiritual things that the true relation of the two should be preserved in the rightful supremacy of the higher. The public school of New England in its origin was not less distinctively a church school than the New-Church schools of which mention has been made, nor was its aim less distinctly the subordination of secular to spiritual instruction. The union of church and State with the early New-England settlers was close and the church was dominant. Disestablishment of the church attended growth of the State, and secularization of the public schools followed till their religious features are little more than nominal. The disestablishment of the church was a necessity for the preservation of religious freedom, and if the secularization of the week-day school is not in the direction of true order, there may be found no effective and complete remedy until there shall be also practical disestablishment of the week-day school.

The suggestion that the State should withdraw its connection with the week-day school shocks a mind accustomed to proper regard for existing institutions, and the public mind could be brought to consider the proposition, only very slowly. To most, the error of it would seem too plain to deserve consideration, yet it is not more radical and revolutionary to New-England thought of to-day than the suggestion that

the maintenance of public worship and the ordinances of the church could safely be left to voluntary organizations was to the New-England thought of an earlier day. The progressive secularization of the public school is by no means acceptable to the religious community. Much thought has been given to methods for staying the tendency and for recovery of lost ground if practicable. It is possible that the common purpose of all religious denominations to do this will be strong enough to devise a plan by which general religious principles, upon which all agree, can be taught without instruction calculated to disturb other principles, deemed by some sacred, upon which they do not agree. When we reflect upon what must be avoided in such a plan — that denominations are divided even upon the central doctrine of the Divine Being — what religious body, that honestly believes it has cause for separate existence, would deem that which could remain adequate religious instruction for its children? Vigorous private schools under the control of religious bodies or distinctly dominant church influence early grew up as the normal provision to supplement the common school sustained by the State, and for a long time held a place in New-England facilities for education scarce second in importance to the college or university. The New-England academy has been to some extent displaced by the public high school in which religious instruction is remanded to the merely nominal place which it has in the common school.

The barrenness of the secular school is felt, and there is marked revival of effort to establish and maintain denominational schools, or schools under definite religious control. With Protestants the effort is principally to provide that the more advanced education attempted in the high school may be conducted under distinctly religious influences. At this point in the training of youth, the inadequacy of present provision in the home and Sunday School becomes most apparent. With the Catholics the need has been felt earlier and, perhaps it is not unkind to say, really is greater. The parochial school is an attempt on their part to meet their need, as the Episcopal School, the Friends' School, the

Methodist Seminary, Abbott Academy, Phillips Academy, or the New-Church School is an attempt of some Protestant church body to meet its need.

Social considerations and causes quite apart from the purpose of their maintenance have much to do with patronage of these schools, and this fact is not to be overlooked in studying their relation to our problem; but it remains that the solicitude of widely differing religious bodies to provide secular education under church auspices and direct religious influences has an important bearing on the enquiry whether entire separation of secular and religious education is orderly. An impulse, almost universal with religious bodies, Catholic and Protestant, is significant. It may be mistaken and disorderly, but it is not to be so regarded lightly.

There are reasons why the New Church should desire separate schools for its children which may not be permanent. The conflicting diversities of faith in other religious bodies may become less, and their reasons for separate schools be removed. There are questions of expediency and practicability, both in maintaining schools where secular instruction of a high order can be had with such religious instruction as is desired, and in providing access to them, if maintained, without loss of the home influence so important to continue. All these facts bear upon the wisdom of any present individual action, but permanent principles of order must determine in what direction progress lies.

At a meeting of the General Convention,* held in June, 1855, Rev. Thomas Worcester, in his address as president, reviewed the action of a previous meeting appointing a standing committee on education, and recommended that the committee be abolished. This address, teaching from Swedenborg's classification of uses in D. L. W. 329–333, takes strong ground that education of children in worldly science as a means of preparing them for worldly uses, although exceedingly important, is not a spiritual use and hence not a church use. At the October meeting of the Massachusetts Association in the same year, Mr. Worcester presented a report for the committee of ministers, on "The Appropriate

Duties and Uses of the Association," in which the distinction between natural and spiritual uses is brought out clearly and enforced, but no direct application of the teaching to the question of secular education is made. At the meeting of the same association held in April following, the members of its committee "On the duty of the church in relation to the education of the children of the church," consisting of Messrs. E. A. Beaman, John Worcester, and John Westall, having been unable to agree upon a report as a committee, presented individual reports. The first of these, by the chairman, Mr. Beaman, is an argument dissenting from the position of the address and report referred to, upon the distinction between natural and civil uses as affecting the limits of orderly church activity. The second report, by Mr. John Worcester, is a very clear and convincing restatement of the general teaching of the address and the report of the committee of ministers, concluding in these words:

> The question is whether education in civil and worldly things is an ecclesiastical use and a proper subject for the attention of the association as an ecclesiastical body; and in view of the considerations presented above, a negative answer seems to be absolutely unavoidable.

The third paper, read by Mr. Westall, is a very thoughtful study of the practical problem, in an admirable spirit, but is less decisive in definite teaching, concurring in the conclusion that the Association was not called to take up the work of secular education, rather because the time had not arrived when it could be performed efficiently than because not in itself orderly and desirable.

The concurrent opinions that it is not the function of the church to provide for secular education, here cited, are from teachers with whom one desiring to see this question in the light should be slow to differ. They are given in efforts to teach from the doctrines of the church with reference to its practical duties, and few are more competent to give such teaching. The general teaching upon the distinction between civil uses and spiritual uses and the relation of the State and

the church to each, is clearly drawn from the Writings, but in the application there is an assumption which does not so clearly appear in Swedenborg's teaching. If it is assumed that "uses for perfecting the rational principle" and "uses for receiving a spiritual principle from the Lord" are to be separated in the education of children as the uses of adults are separated, it is not difficult to see that one is a civil and the other a spiritual use, but it is upon the question of such separation that our enquiry turns, and if the passages cited from Swedenborg furnish any teaching upon this point, do they not show that he did not contemplate such separation? In D. L. W. 332 he says:

> Uses for perfecting the rational principle are all things that teach those things now spoken of, and are called sciences and pursuits, which have relation to natural, economic, civil, and moral things, which are inbibed either from parents or masters or from books or from communication with others or by reflection on what is thus imbibed.

and in No. 333 he says:

> Uses for receiving a spiritual principle from the Lord are all things that belong to religion and thence to worship, consequently that teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thereby eternal life; which in like manner as other learning, are imbibed from parents, masters, preaching, and books, and especially by manner of life in conformity thereto; and in the Christian world by doctrines and preaching from the Word, and by the Word from the Lord.

May it not be that, in the orderly education of children, spiritual learning would be acquired in like manner as other learning, that instruction in natural truth to perfect the rational principle, and in spiritual truth that there may be reception of a spiritual principle, would proceed in intimate association, each supplementing and aiding the other? It would not be attempted in orderly spiritual education that the Sabbath state should be made continuous. It is as essential a part of the commandment that six days shall be

allotted to man's work as that the seventh shall be withheld from it. There would be occasion for instruction on the Lord's Day in deeper truths than could be received in week-day states. While the same methods available for instruction in natural truths and the development of the rational principle are enumerated as available for spiritual culture, others are added which would find most fitting season in sacred hours. It is entirely consistent with the position that training which developes the rational principle cannot with children wisely be separated from that which aids the reception of the spiritual principle, to recognize that as maturity is approached and instuction in natural truths becomes less distinctly for the development of the rational and more directly preparatory for a worldly use, a gradual separation should take place, even to the extent of that between civil and spiritual uses with adults.

So high educational authority as President Eliot, of Harvard, says:

> I am persuaded that it is a grave error to secularize the public schools; first, because education would be thereby degraded and sterilized; secondly, because the attempt is too unnatural to succeed; and thirdly, because this policy never can make the public school the school of the whole population.

In 1836, Calvin E. Stowe, then professor of biblical literature in Lane Seminary, Cincinnati, but later, Divinity professor at Bowdoin College, and still later, professor of sacred literature at Andover, visited Europe to procure a library for the institution with which he was connected, and to examine, in behalf of the State of Ohio, the public school system of Prussia and other German States. On his return he made a report on "Elementary Education in Europe," which the State of Ohio distributed to every school district in its limits, and which several other States reprinted and distributed, among these, Massachusetts. This report attracted much attention. The thoroughness and variety of instruction given in the Prussian schools was a surprise to those who had supposed American public schools to be in advance of those in older countries, but in no respect was the report more remark-

able than in what it disclosed of the attention given to Bible study and religious instruction. The report gives quite fully the course of study in the Word and the methods of instruction used, which there is not space here to quote, but we have nothing equal to it, in completeness or systematic treatment, in any week-day or Sunday-school with which I am acquainted. The point of greatest difficulty is the practicability of this feature in a public school, and upon this point I cannot forbear to quote. Professor Stowe says:

> I enquired of all classes of teachers and men of every grade of religious faith, instructors in common schools, high schools, and schools of art, of professors in colleges, universities, and professional seminaries, in the city and in the country, in places where there was a uniformity and in places where there was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants, and I found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped and to strip education of almost everything that can make it valuable; and that the Bible, independently of the interest attending it as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, to exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted repelled with indignation the idea that moral instruction is not proper for schools, and spurned with contempt the allegation that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching — an indignation and contempt which I believe will be fully participated in by every high-minded teacher in Christendom.

After the lapse of half a century, the same schools are being critically studied by Mr. John T. Prince, the representative of the Massachusetts Board of Education, and the same feature of Bible study and religious instruction and the large place of these in the German schools is attracting his special attention. Massachusetts will be fortunate if Mr. Prince's observations and conclusions enable him to make as

large a contribution to the study of this timely subject as did those of Professor Stowe. It will be of great interest to know how far his conclusions confirm those of the earlier student as to the practicability of this feature in our own public schools.

It is not as easy to accept Professor Stowe's optimistic confidence in the assent of those of differing faiths to the introduction in our public schools of any course of Bible study and religious instruction as thorough as that of the Prussian system, as it is to adopt his views that such combination of secular and religious training would greatly enhance the efficiency of both. If this view is adopted there are two means of reaching the desired result: one by bringing the public school to this ideal, and the other through schools maintained under church auspices and control, or practical disestablishment of the week-day schools. If thorough religious instruction can be given in connection with secular instruction by either of the two plans, it will essentially modify the demand upon the Sunday School.

To bring about the result of either plan will require a long time. The relative advantage of each can be fully known only by faithful efforts to work them out made in freedom. It is in doing the will of the Lord that we may know of the doctrine. Our duty is from the present standpoint, without absolute knowledge what true order will eventually require of us. For the present and immediate future, the children of the New Church and the children of the community must for the most part be educated in the public schools. No other schools will be sufficiently general and accessible to permit a choice. Plainly the public schools must be made as perfect as it is practicable to make them. We must coöperate with Christian people of differing faith, Protestant or Catholic, to restore as large a measure of religious instruction as is possible without introducing that which seems to any grievous error. Without relaxing any effort to do this, we may bid God-speed to the attempt of any religious body to do more and better for its children by establishing schools in which religious instruction, more thorough than can be permitted in the

public schools under their limitations, can be given. We must do all that can be done to make Sunday Schools effective to supply the lack in the day school which at the best must long continue. We must build our New-Church schools to greater efficiency and secure for them endowments which will give greater assurance of stability. Doing this we shall provide more and better for those children of the church to whom these schools are accessible than can yet be provided in the public school, and if it shall prove that the State is permanently unable to provide schools wherein adequate religious instruction can be given, we shall have helped to build the institutions which then will need to be multiplied and extended.

The more closely the State restricts itself to the duty of perfecting its own provision, and the less it puts its strong hand of interference upon the efforts of religious bodies to take up the work devolved upon them, the wiser will be its action, and the greater will be the freedom to work out the problem in the Lord's way and in the Lord's own good time.

Brookline, Mass. ALBERT MASON.

ISAIAH XLI. 10.

O TIMID Christian, why thy fear?
Why that look of dark dismay?
Know ye not that He is near?
That thy God dost guard thy way?
Hast forgot His kind assurance—
He will strengthen, He will guide?
Art thou lacking in endurance?
Art thou falling from His side?
Gentle Christian, He hath told thee
Thou art His, and He is thine;
That His right hand shall uphold thee—
Dost ask more of God Divine?
Oh! then onward, do not fear,
Ne'er forget that He is near.

—*Arthur C. Grissom.*

SWEDENBORG AND DANTE.

II.

THE purgatory of Dante is a mountain of seven terraces, each occupied by the penitents who patiently endure the sufferings necessary for their purgation from their respective grade of sins. These grades, seven in all, are divided into three grand classes according to the perversion of love in which they consist. The Angel of Judgment engraves the sevenfold "P" (*peccata*, sins) on the poet's forehead, indicating that in the penitent the consciousness of these inward defects is brought forth and their stains one by one removed as he ascends the scale. The first three sins are those of love distorted, namely, pride, envy, and anger; the fourth is from love defective or indifferent, sloth; the last three are from love excessive, avarice, gluttony, lasciviousness. The first class, it will be noticed, consists in the turning of love from its true object, its holy source and giver; the second in a lack of determination, a state of vacillation between the higher and the lower objects of love; the third, the excessive gratification of the lower or natural loves to the detriment of the higher. The ascent is from the inmost and most difficult to overcome, which is pride. All the terraces are comparatively easy to climb after this one is passed.

We now were mounting up the sacred stairs,
And it appeared to me by far more easy
Than on the plain it has appeared before.
Whence I? "My Master, say, what heavy thing
Has been uplifted from me, so that hardly
Aught of fatigue is felt by me in walking?"

He answered: "When the Ps which have remained
Still in thy face, almost obliterate,
Shall wholly, as the first is, be erased,
Thy feet shall be so vanquished by good-will
That not alone they shall not feel fatigue,
But urging up will be to them delight."

(*Purgatorio XII.*, 114, *Longfellow's translation.*)

Thus with the overcoming of pride more than half of our human battle is fought, and the "way that leads to heaven is not so difficult as has been supposed." Moreover, the doctrine seems distinctly stated here that, as each evil is overcome in temptation, the Lord gives a good will or good affection in its place which makes the way upward ever more a delight and less a labor. Sins of appetite and of worldly love are placed above those of pride, envy, and anger, being more external and less deadly.

It is in the Purgatorio that, perhaps more than in any other part of the whole poem, we find our common human sympathies appealed to, and feel the singular tenderness that forms so beautiful a trait of the great poet. We find ourselves not wholly lifted above the earthly atmospheres, so that, as it were, the sound of church bells, the chant of evening hymn, the old, familiar anthems sung by the church on earth through centuries after centuries, and the words of the old Bible still linger in our ears. As each sin is overcome the sound of angel voices is heard singing the anthem of victory in the words of the corresponding blessing from MATT. v., and the approach of the liberating angel is thus described:

> Towards us came the being beautiful,
> Vested in white, and in his countenance
> Such as appears the tremulous morning star.

One penitent is heard softly singing the familiar complin hymn, "*Te lucis ante terminum*" — "Before the ending of the day," when

> 'T was now the hour that turneth back desire
> In those who sail the sea, and melts the heart
> The day they 've said to their sweet friends farewell,
> And the new pilgrim penetrates with love,
> If he doth hear from far away a bell
> That seemeth to deplore the dying day.

A great company of newly arrived spirits brought by the angel of death to the shores of this world of trial is heard chanting altogether in one voice the Psalm, "When Israel went out of Egypt"; and as the gate is opened admitting

to the first terrace, *Te Deum Laudamus* is heard resounding from within. At length from the suffering throng of the penitents for pride—

> —more or less bent down
> According as they more or less were laden,

and of whom—

> —he who had most patience in his looks,
> Weeping did seem to say, "I can no more,"

is heard this utterance of the Lord's Prayer:

> Our Father, Thou Who dwellest in the heavens,
> Not circumscribed, but from the greater love
> Thou bearest to the first effects on high,
> Praised be Thy name and Thine Omnipotence
> By every creature, as befitting is,
> To render thanks to Thy sweet effluence.
> Come unto us the peace of Thy dominion,
> For unto it we cannot of ourselves,
> If it come not, with all our intellect.
> Even as Thine own angels of their will
> Make sacrifice to Thee, hosanna singing,
> So may all men make sacrifice of theirs.
> Give unto us this day our daily manna,
> Withouten which in this rough wilderness
> Backward goes he who toils most to advance.
> And even as we the trespass we have suffered
> Pardon in one another, pardon Thou
> Benignly, and regard not our desert.
> Our virtue, which is easily o'ercome,
> Put not to proof with the old adversary,
> But Thou from him who spurs it so, deliver.
>
> (*Purg. XI.*, 1–24.)

A spirit reflecting on the utter corruption of the world, thus instructs Dante on the cause of evil and on man's responsibility:

> Ye who are living every cause refer
> Still upward to the heavens, as if all things
> They of necessity moved with themselves.

If this were so, in you would be destroyed
Free will, nor any justice would there be
In having joy for good, or grief for evil.
The heavens your movements do initiate, —
I say not all; but granting that I say it,
Light has been given you for good and evil,
And free volition, which, if some fatigue
In the first battles with the heavens it suffers,
Afterwards conquers all, if well 't is nurtured.
To greater force and to a better nature,
Though free, ye subject are, and that creates
The mind in you the heavens have not in charge.
Hence if the present world doth go astray,
In you the cause is, be it sought in you.

(*Purg. XVI.*, 67–85.)

I cannot leave this brief notice of the Purgatorio without quoting a few lines of rare beauty, describing the appearing to the poet of two noted women, the one supposed to be identified with the Countess Matilda of Tuscany, a wealthy and zealous adherent of the Guelph party in the eleventh century, and the other the saintly Beatrice, who on earth had been the idol of the poet's early love, and afterwards had, in his almost religious devotion, become transfigured into the embodiment of celestial wisdom, and who as such now, when the earthly Eden is reached on the uppermost plain of purgatory, is ready to conduct Dante upward through those heavenly spheres which the unbaptized Virgil may not presume to enter. Of the first vision of Matilda we read:

And lo! my further course a stream cut off
Which toward the left hand with its little waves
Bent down the grass that on its margin sprang.
* * * * * * * * * *
With feet I stayed, and with mine eyes I passed
Beyond the rivulet, to look upon
The great variety of the fresh May;
And there appeared to me (even as appears
Suddenly something that doth turn aside
Through very wonder every other thought)

A lady all alone, who went along
Singing and culling floweret after floweret,
With which her pathway was all painted over.

(*Purg. XXVIII.*, 24.)

A great procession is seen in which patriarchs, prophets, and elders, the symbolic living beings of Ezekiel's vision, the eagle and the lion typical of our Lord's Divine and human natures, the theological and the cardinal virtues, the evangelists and apostles, pass by in impressive pomp amid the shining of the seven golden candlesticks and the singing of hosannas; and at last the descent of Beatrice is thus announced:

Ere now have I beheld as day began,
The eastern hemisphere all tinged with rose,
And the other heaven with fair serene adorned;
And the sun's face, uprising, overshadowed
So that by tempering influence of vapours
For a long interval the eye sustained it;
Thus in the bosom of a cloud of flowers
Which from those hands angelical ascended,
And downward fell again inside and out;
Over her snow-white veil with olive cinct,
Appeared a lady under a green mantle
Vested in colour of the living flame.

(*Purg. XXX.* 23.)

Is there not a kind of heavenly atmosphere about these visions reminding us of similar passages here and there in the *Memorabilia* of Swedenborg?

But before following the poet upward in his journey through the heavens, we must now for a moment turn back and notice some interesting coincidences between the picture of the hells which Dante has drawn, and the doctrinal teachings given us on that subject.

According to Dante the hells like the heavens are nine in number, but exist in three grand divisions or degrees. These three degrees of the hells may be named those of Incontinence, Folly, and Malice. Incontinence comprises the bodily lusts and passions, the victims of which are punished in the

upper circles and in descending order; these are lasciviousness, gluttony, avarice with prodigality, and anger with melancholy. The middle circle or intermediate degree is occupied by the sins of folly, or to use the poet's term, bestialism, by which he means that character "like unto the beast that perisheth" which belongs to him who "is in honor and understandeth not." Sins of heresy, infidelity, and materialism are here included — in a word of the "fools that have said in their hearts, there is no God." Beneath these are the hells of malice in their descending degrees, divided chiefly into the two classes, of the hells of violence and the hells of fraud and treachery.

Here we see a division corresponding to the three degrees of the human mind, the natural, the spiritual, and the celestial, but with their respective love perverted to their opposites. In the hells these become degrees of the natural mind, for the spiritual and celestial degrees are never opened in those who go there, and the trine is that of the perverted sensual appetites, the perverted scientific and rational faculties, and the perverted inmost love. We read:

> Most of the hells are threefold, the superior ones within appearing in thick darkness, because inhabited by those in the falsities of evil, but the inferior ones appearing fiery because inhabited by those who are in the evils themselves. In the deeper hells are those who have acted interiorly from evil, but in the less deep those who have acted exteriorly. (H. H. 586.)

Now it is not a little remarkable that in the lowest circles of hell, among the lowest of the malicious, Dante places the treacherous and fraudulent, and these embrace all seducers, flatterers, hypocrites, discord breeders, and thieves; and Swedenborg says, in treating of the fifth Commandment, "Thou shalt not steal":

> The evil of theft enters more deeply into a man than any other evil because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of a man wherein is his thought with the understanding. (D. Life, 81.)

The trinal division of the hells follows that of the heavens in, of course, an inverted order. And as there are the three heavens corresponding to the celestial, spiritual, and natural degrees, so must there be corresponding hells.

> Inasmuch as in general there are three heavens therefore also there are in general three hells: the lowest which is opposed to the inmost or third heaven, the middle which is opposed to the middle or second heaven, and the highest which is opposed to the lowest or first heaven. (H. H. 542.)

The lowest of the hells must therefore be inhabited by those who are in the most intense lust of dominion from self-love, and in the most intense hatred to the Lord. Dante calls these the violent and the fraudulent, observing a kind of distinction into the two kingdoms of the voluntary and the intellectual, but still placing the fraudulent at the bottom because of the interior nature of their cunning and deceit.

The love of falsity and the selfish love of the world occupy the middle degree, corresponding to the perverted rational principle, and here Dante places the City of Dis, the habitation of the fools, or those who have become as beasts through infidelity and heresy. Of these two hells, namely, of the perverted loves of the world and of self which constitute we may say the corruption and death of the spiritual and celestial degrees of man's mind, Swedenborg says:

> The hells in the western quarter are the worst of all and are most horrible; in these are they who in the world have been in the love of self and thence in the contempt of others and in enmity against those who did not favor themselves. It is their greatest delight to exercise cruelty; but this delight in the other life is turned against themselves. . . . The dreadfulness of the hells decreases from the northern quarter to the southern and likewise toward the east. To the east are they who have been haughty, and have not believed in a Divine, but still have not been in such hatred and revenge nor in such deceit, as they who are in a greater depth there in the western quarter. (H. H. 587.)

How horrible these hells are, how grievous the punishments there suffered, how gross and revolting the delights of evil in

which the wicked find their life, and how monstrous the forms into which their bodies are distorted, we are enabled by Swedenborg to judge from the examples he has given in "Heaven and Hell," and especially when we reflect that there were seen things so revolting that he was not permitted to reveal them. He tells us of the appearance as of ruined cities and houses after fires, of habitations of filth; of barren, sandy deserts, ragged rocks and dark caves and dens, chasms and whirlpools and bogs and lakes of fire. (See H. H. 583–587.) Of the appearance of those in hell we read:

> In general they are forms of their own evils; thus of contempt of others, of hatred of various kinds, and of various kinds of revenge. Fierceness and cruelty from their interiors are manifest through all their forms: but when others commend, venerate, and worship them their faces are contracted and have an appearance of gladness from delight. In general their faces are dreadful and void of life like corpses; in some black; in some fiery like little torches; in some disfigured with sores and ulcers; in some no face appears, but in its stead something hairy or bony, and in some teeth only are exhibited. (H. H. 553.)

What reader of Dante will not recall here that most fearful picture ever drawn perhaps by human pen, the scene in the lowest hells where two heads are seen, the one fast frozen in the ice, the other protruding above it and "gnawing, gnawing it." At Dante's inquiry:

> That sinner from the savage meal his mouth
> Uplifted, wiping it upon the hair
> Of the head which he had wasted from behind,

and proceeds to tell who he is, and at the close we read:

> When he had spoken this, with eyes askew
> He took again the wretched skull with teeth
> Which like a dog's upon the bone were strong.
>
> (*Inferno XXXIII.*, 1–78.)

We see here a man turned into the likeness of a dog, and we reflect on the correspondence of the teeth and the hair, and we feel that from this one picture of Dante's imagination

we may sufficiently understand how it was possible that there were things seen by Swedenborg too horrible to reveal.

In the deepest abyss of hell Dante places Lucifer in the appearance of a gigantic monster, and Swedenborg says:

By Lucifer are meant those who are of Babel or Babylon, or those who extend their dominion unto heaven [but] that there is not any one devil to whom the hells are subject, since all who are in the hells, like all who are in the heavens are from the human race; [and yet] the universal hell in one mass resembles one devil and may likewise be presented in the image of one devil. (H. H. 544, 553.)

One further interesting coincidence lies in the doctrine given and the pictures the poet draws regarding the intense cold of the lowest hells. Dante in reaching the circle, next to the abyss itself where Lucifer is held frozen in the ice, comes upon those "whose tears, congealing even as they sprang, blocked up the cavity of the eye with ice which while permitting sight greatly increased torment by stopping up the vent of pain."

> And one of the mournful of the freezing rind,
> Cried unto us: O spirits cruel, so
> As that the final frost is given ye,
> Take from my face the hardened veils that I
> May vent the sorrow which impregns my heart,
> A little, ere again the weeping freeze.

And Swedenborg in speaking of the fire of hell says:

It is to be known that those who are in the hells are not in fire, but that the fire is an appearance; for they are not sensible there of any burning but only of a heat such as they experienced in the world. The appearance of fire is from correspondence, for love corresponds to fire, and all things which appear in the spiritual world are according to correspondences.

The above described fire or infernal heat is turned into intense cold when heat from heaven flows in, and then the infernal inhabitants shiver like those who are seized with a cold fever and are likewise inwardly tormented. (H. H. 571, 572.)

The heavens, like the hells, in Dante, are divided into three great divisions according to mental traits which prevail in them. Thus between the heavens of the more or less sanctified will, those whose affections "are still within the reach of the earth's shadow," being placed below, and those of pure, unshadowed heavenly love being above, there intervenes the mediate or transitional heaven of the understanding sanctified by the wisdom and knowledge growing out of faith and true heavenly doctrine. Here then as in the hells is clearly seen a distinction of the heavenly societies which corresponds to the natural, intellectual, or spiritual, and inmost or celestial degrees of the human mind as taught by Swedenborg. Especially do we find a clear indication of the celestial sphere in those "blessed babes" who, according to Dante, are placed deepest in the rose of the enthroned worshippers of the eternal.

No one is in heaven who is not a worshipper of Christ, either as having looked forward, or as now looking back to Him and His redemption. Central in this white rose of heaven is the lake of Divine light whose circumference would outreach the sun. And above and beyond this there is and can be nought save the Alpha and the Omega, the first and the last, the beginning and the end; the eternal Trinity existing in the glorified humanity of God incarnate.

The nine heavens succeed one above another according to the order of the planets, and in visiting them Dante seems to be conversing with the inhabitants of the planets in succession, until in the last two or highest heavens, he reaches the abode of the fixed stars and the crystalline sphere which surrounds the Eternal Light.

Beatrice, in explaining to Dante the appearance of the saints from the highest in the spheres of the lower planetary heavens, says:

> These have not in any other heaven their seats
> But all make beautiful the primal circle,
> And have sweet life in different degrees
> By feeling more or less the eternal Breath.

They showed themselves here, not because allotted
This sphere has been to them, but to give sign
Of the celestial which is least exalted.
To speak thus is adapted to your mind,
Since only through the sense it apprehendeth
What then it worthy makes of intellect.

On this account the Scripture condescends
Unto your faculties, and feet and hands
To God attributes, and means something else;
And Holy Church under an aspect human
Gabriel and Michael represent to you
And him who made Tobias whole again."

(*Paradiso IV.*, 31–48.)

Here we recognize a resemblance to what Swedenborg teaches, not only concerning the descent of angels from higher to lower heavens for purposes of instruction, but also concerning the descent of truths in the Word from the celestial to the literal sense.

In the "heaven of Mercury" Beatrice unfolds to Dante the doctrine or what she calls the "*Gran Sentenzia*" of the Incarnation, from which I will quote only the following remarkable lines:

By not submitting to the power that wills
Curb for his good, that man who ne'er was born
Damning himself damned all his progeny;
Whereby the human species down below
Lay sick for many centuries in great error,
Till to descend it pleased the Word of God
To where the nature, which from its own Maker
Estrayed itself, He joined to Him in person
By the sole act of His eternal love.

(*Par. VII.*, 25–34.

Continuing in this explanation Beatrice states that after man "by sin had become disfranchised" there remained only two ways by which he could be restored to his pristine dignity and freedom:

Either that God through clemency alone
Had pardon granted, or that man himself
Had satisfaction for his folly made.

But inasmuch as man in his limitations has no power to render satisfaction for his sins:

Therefore it God behoved in His own ways
Man to restore unto his perfect life
I say in one, or else in both of them,

meaning the two ways of justice and mercy:

But since the action of the doer is
So much more grateful, as it more presents
The goodness of the heart from which it issues,
Goodness Divine, that doth imprint the world,
Has been contented to proceed by each
And all Its ways to lift you up again;
Nor twixt the first day and the final night
Such high and such magnificent proceeding
By one or by the other, was or shall be;
For God more bounteous was Himself to give
To make man able to uplift himself
Than if He only of Himself had pardoned;
And all the other modes were insufficient
For justice, were it not the Son of God
Himself had humbled to become incarnate.

(*Par. VII.*, 103.)

It is when among the blessed in the heaven of the sun (reckoned at that time as fourth in the order of the planets) that a voice instructs Dante regarding the vesture of light with which the saints are clothed:

—— As long as the festivity
Of Paradise shall be so long our love
Shall radiate round about us such a vesture.
Its brightness is proportioned to the ardour,
The ardour to the vision; and the vision
Equals what grace it has above its worth.

(*Par. XIV.*, 37–42.)

And it is here that the holy circles or choirs "in their revolving and their wondrous song" so show forth the joy of their life that the poet cries:

> Whoso lamenteth him that here we die
> That we may live above, has never there
> Seen the refreshment of the eternal rain.

Here is beautifully expressed not only the truth which the Word utters in saying, "He clothes Himself with light as with a garment," but also the interior truth that it is the inner heat or ardour of love that radiates this light, and that thus furnishes its own substance with a visible form. The power of vision is also said to be equal to the inward reception of Divine grace in accordance with the truth that all the life, delight, and beauty of the angels is according to their acknowledgment that their life is from the Lord, that is, a "grace above their own worth."

The doctrine of the Divine operation from centre to circumference is thus expressed by Dante, in the course of a discussion in the planet Jupiter regarding the Divine justice and the fate of the heathen:

> The primal Will, that in Itself is good
> Ne'er from itself, the Good Supreme, has moved.
> So much is just as is accordant with It:
> No good created draws It to itself
> But It, by raying forth, occasions that,
> . . . . . Unto this kingdom never
> Ascended one who had not faith in Christ
> Before or since He to the tree was nailed.
> But look thou, many crying are, "Christ, Christ!"
> Who at the judgment shall be far less near
> To Him than some shall be who knew not Christ.
> Such Christians shall the Ethiop condemn,
> When the two companies shall be divided,
> The one forever rich, the other poor.
>
> (*Par. XIX.*, 86–111.)

In his ascent into the higher heavens, Dante is examined in succession by St. Peter as to his faith, by St. James as to

his hope, and by St. John as to his love. In his confession of faith there occurs this singular expression, reminding one strongly of Swedenborg's use of the singular verb with a plural subject when the two subjects are distinctly one, like love and wisdom, or *esse* and *existere*. The poet believes in three eternal persons, and these —

> One essence, I believe, so one and trine,
> They bear conjunction both with *sunt* and *est*.
>
> (*Par. XXIV.*, 140.)

Dante's confession of his love, in answer to the inquiry of St. John the evangelist, begins thus:

> The good, that gives contentment in this court,
> The Alpha and Omega is of all
> The writing that love reads me low or loud.
>
> * * * * * * * * * *
>
> For good, so far as good, when comprehended
> Doth straight enkindle love and so much greater
> As more of goodness in itself it holds.
> Then to that Essence (Whose is such advantage
> That every good which out of It is found
> Is nothing but a ray of Its own light)
> More than else whither must the mind be moved
> Of every one in loving, who discerns
> The truth in which this evidence is founded.
>
> * * * * * * * * * *
>
> The voice reveals it of the truthful Author,
> Who says to Moses, speaking of Himself,
> "I will make all my goodness pass before thee."
> Thou, too, revealest it to me, beginning
> The loud evangel that proclaims the secret
> Of heaven and earth above all other edict.
>
> * * * * * * * * * *

Here Dante evidently refers to the opening of St. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God"; and then he concludes:

The being of the world, and my own being,
The death which He endured that I may live,
And that which all the faithful hope, as I do,
With the forementioned vivid consciousness,
Have drawn me from the sea of love perverse,
And of the night have placed me on the shore.
The leaves wherewith embowered is all the garden
Of the Eternal Gardener, do I love
As much as He has granted them of good.

That is to say that true love loves even the truth not for its own sake but for the good which is in it; and then the poet continues:

As soon as I had ceased, a song most sweet
Throughout the heaven resounded, and my Lady
Said with the others, "Holy, holy, holy!"

(*Par. XXVI.*, 16–69.)

The emanation of creative spheres from the Divine Love in the beginning, and thus the creation of the universe, not from nothing but from itself, by discrete degrees of proceeding, is thus beautifully outlined by Beatrice's instruction to Dante in the twenty-ninth canto:

Not to acquire some good unto Himself,
Which is impossible, but that his splendor
In its resplendency may say "*Subsisto!*"
In His eternity outside of time,
Outside all other limits, as it pleased Him,
Into new loves the Eternal Love unfolded.

And of the infinite multiplying of angelic forms according to the various modes of reception of the Divine life, we read:

This nature doth so multiply itself
In numbers, that there never yet was speech
Nor mortal fancy that can go so far.
And if thou notest that which is revealed
By Daniel, thou wilt see that in his thousands
Number determinate is kept concealed.

The primal Light that all irradiates it
By modes as many is received therein,
As are the splendors wherewith It is mated.

* * * * * * * * * *

The height behold now and the amplitude
Of the eternal Power, since it hath made
Itself so many mirrors, where 't is broken,
One in Itself remaining as before.

(*Par. XXIX.*, 130.)

It is from hence that the poet now mounts up in his final flight to the blessed vision of the Divine Light in its various forms, as of a river and of sparks thence issuing, and of the flowers upon its banks; of the lake and the rose and the angelic bees of which we read:

— the other host, that flying sees and sings
The glory of Him Who doth enamour it,
And the goodness that created it so noble,
Even as a swarm of bees that sinks in flowers
One moment and the next returns again
To where its labor is to sweetness turned,
Sank into the great flower, that is adorned
With leaves so many, and thence reascended
To where its love abideth evermore.
Their faces had they all of living flame
And wings of gold, and all the rest so white
No snow unto that limit doth attain.

Then the poet beholds his Beatrice enthroned, and the "faithful Bernard," and Mary the mother of our Lord, the spheres of blessed infants, the angels and archangels, and finally thus he tells, "as best he may," of his crowning vision of the Incarnate God:

Not because more than one unmingled substance
Was in the living Light on Which I looked,
For It was always what It was before,
But through the sight, that fortified itself
In me, by looking, one appearance only
To me was ever changing as I changed.

Within the deep and luminous subsistence
Of the High Light appeared to me Three Circles
Of threefold colour and of one dimension,
And by the Second seemed the First reflected,
As Iris is by Iris, and the Third
Seemed Fire that equally from Both is breathed.

* * * * * * * * * *

That Circulation, Which being thus conceived
Appeared in Thee as a reflected Light
When somewhat contemplated by mine eyes,
Within Itself, of Its own very colour,
Seemed to me painted with our effigy,
Wherefore my sight was all absorbed therein.

Here the poet is referring to the Divine Humanity of the Lord as bearing the image of our nature and being the object of our sight.

* * * * * * * * * *

I wished to see how the Image to the Circle
Conformed Itself, and how It there finds place;
But my own wings were not enough for this,
Had it not been that then my mind there smote
A flash of lightning, wherein came its wish.
Here vigour failed the lofty fantasy,
But now was turning my desire and will,
Even as a wheel that equally is moved,
The Love which moves the sun and other stars.

(*Par. XXXIII.*, 109–145.)

Thus ends the *Divina Commedia* in the acquiescence of the poet's own with the Divine central will of the universe, so that he is content with the shortcoming of his own endeavor to fully comprehend the Divine Being and His being made Man, since the all-guiding Love so rules.

In these extracts from the great Italian epic I think the reader will see how, with the elevation of the subject, the poet's own mind seems to become itself elevated, refined, and illumined, and into what wisdom almost angelic and into what beatific visions of heaven his poetic intuitions admitted him. The poem remains a poem and a poem only, but in the light

of the doctrines we now enjoy, we see how many deep truths lie here imbedded, truths which could heretofore be only half received as ingenious fancies and daring guesses, but which now not only shine with the certainty that revelation alone can give, but may remain for our delight still enclosed in all the rich and varied setting which the language of the poet has given them.

My thought in conducting my readers through this comparative study of Dante and Swedenborg has been not to prove Dante a prophet even though he spoke often wiser than he knew, but to show the unity of truth, and the power of revealed truth such as that now afforded us in Swedenborg's writings, to vivify and reduce to order and beauty all the otherwise dead and inert fragments of truth that lie scattered here and there in the wide realms of our knowledge whether of nature, art, or literature. It is spiritual truth that quickens all knowledge and even Dante, wide as is his repute and lofty his place among the great poets of the world, must yet come to be read and studied with higher enjoyment, truer appreciation, and more profit by those who can read him in the light afforded by Swedenborg, than he has ever yet been by even his warmest admirers and profoundest commentators.

Florence, Italy. FRANK SEWALL.

WHEN evolution is regarded not as a self-working engine, an inexorable and unsupervised system, a mysterious section of creation assumed to be the whole, but rather as a process whose laws are the methods of God's action, and whose force is the steady play of the eternal will throughout matter, there need be no fear lest man and religion be swallowed up in matter and brute life. In other words, man is not correlated to the *process* of creation, but to the *Creator*. — *T. T. Munger.*

THE ENLISTMENT.

Silently, I slowly read,
As I sat with bended head;
"To the Victor shall be given
Raiment white to wear in heaven.
He who fights the hosts of sin,
Shall the conflict bravely win;
He who overcomes shall be
Mine, to live and dwell with Me."
"Comforter!"
I said, "Can we
Ever hope to live with Thee?"

Farther down the page, I read
As I sat with bended head;
"I will not blot out his name."
And the words seemed all aflame
With the light of Love Divine;
For I saw that holy sign
In each word, so soft and sweet,
Lips of mine may ne'er repeat.
"Comforter!"
I said, "Can we
In Thy service dwell with Thee?"

Farther still I slowly read,
As I sat with bended head,
Leaning o'er the Living Word
Spoken by my Saviour Lord;
"I, his name will then confess
He shall know my Love and Grace."
Then I heard the angels raise
Songs of joy His love to praise.
"Comforter!"
I said, "Let me
Fight the fight of Faith with Thee!"

For the Church, my Mother, saith,
"Mere believing is not Faith.
Charity and Faith are one,
Life comes not with Faith alone.
Willing, doing what is taught
Is with Life eternal fraught.
Then the precepts of the Word
Light of Life bring from the Lord.
"Comforter!"
I said, "Teach me
How to Do and Live from Thee!"

Fall River, Mass. JOHN WESTALL.

THE BOOK OF LIFE.

THERE are many places in the Sacred Scriptures where the Book of life is mentioned. In the 69th PSALM we read: "Let them be blotted out of the book of the living," more literally, the book of lives, "and not be written with the righteous." In REV. iii. 5 are the words: "He that overcometh . . . I will blot out his name from the book of life"; and in xx. 15, "Whoever was not found written in the book of life was cast into the lake of fire."

The art of engraving on wood or stone, or of writing on skins or paper with pen and ink, was an early invention. I think the practice must have been known during the period of the Ancient Church in Egypt, on the lower Euphrates and Tigris, and in the Hebrew Church in Syria, on the upper Euphrates, and to the westward as far as the Mediterranean Sea; for we have a large amount of writings in the hieroglyphics, and later hieratic and demotic writings on papyrus, which was but the early paper manufacture of the ancient world and from which our word paper comes. In the cuneiform inscriptions, writings on clay tablets, and the like, on the Euphrates and Tigris, we have much valuable information given to us about that early age of mankind.

But beyond doubt men lived a long time and acquired a

large amount of knowledge and communicated their knowledge to each other and to the world before they had any knowledge of the art of writing. In the earliest times they used the memory in the place of writing. "The Ancient Church received by oral tradition from the Most Ancient Church" are Swedenborg's words in reference to this matter in the early ages. They committed their knowledges to memory instead of to clay, bricks, stone, or the papyrus. The early Greeks kept the writings of Homer, the Odyssey and Iliad, for a long time in their memories. These poems were recited to the vast gatherings of the people at the public festivals.

So in the Vedic writings of the ancient Sanscrit language. *Veda* means knowledge, and embraces a body of writings the origin of which is ascribed to revelation. The Rig-veda, Sâma-veda, etc., make up a great ritual or body of forms of worship. Dion Chrysostom says: "Homer was known and sung by the Indians. He had been translated into their own dialect. The Indians were well acquainted with the sufferings of Priam, the lamentations of Andromache and Hecuba." Whence did Sanscrit India know the Odyssey and Iliad so well? There is also the Mahâbhârata. This complete work consists of upwards of one hundred thousand couplets, about eight times as large as the Iliad and Odyssey together. I have referred to only a part of the writings of the Sanscrit. There is no proof that any of the Aryan nations acquired the art of writing very early; I do not think as early as the Semitic peoples, for the intellectual and rational were more developed among the Aryan than Semitic people.

It seems plain that in the earlier development of the human race, wood and stone and parchment and paper came into use long after the external memory had been trained and disciplined to do its most important work for the development of man. As in childhood now, so in the childhood of the race, the memory was brought into very extensive use. It was the great store-house of knowledge. There are interesting instances of its enormous capacity.

But man has an internal memory as well as an external

memory. Books and writings are an immense aid to his external memory, especially in these later days of vast accumulations of knowledge. What could man do at this day without books? He would cease to make progress. And what is interesting for us to know is, that there are libraries, books, and writings in the spiritual world as well as in this world.

Nothing really valuable for man perishes. The things we are cognizant of here and now are insinuated into the interior memory. Says Swedenborg:

> The interior memory is such that there are inscribed in it all the particular things man has at any time thought, spoken, and done, with the most minute circumstances, from his earliest infancy to extreme old age. Man has with him the memory of all these things when he comes into the other life, and is successively brought into all recollection of them. This is the book of his life.

Writings and books, as well as the exterior memory, are for the sake of remembrance. We want to hold our knowledge of truths where we can see them, comprehend them more fully, and reflect upon them so that we may finally will and do them. We may be said to have the books in which all our thoughts and actions are written. Those things which are written on our interior memories remain to eternity, never to be blotted out. This interior memory is our book of life:

> It is to be known that all things which are inscribed in the internal man are inscribed by the Lord; and that the things there inscribed constitute spiritual and celestial life.

At the last meeting of the American Oriental Society, a new reference in the Avesta to the life book, or book of life, was brought to notice by Dr. Jackson. The Avesta, commonly called the Zend Avesta, more properly Avesta Zend, may be said to constitute the Zoroastrian Scriptures or sacred writings. Parts of it, at least, are very old. The Parsees call it Avesta. Zend means interpretation or translation and exposition. The Avesta exists in the Pehlevi language. The Avesta is a work of but moderate size, at least compared with the works in Sanscrit alluded to above — the Mahâbhârata,

etc. It is, perhaps, about as large as the Odyssey and Iliad together. It seems to be a collection of writings like the Old Testament Scriptures. The book is divided into four parts. The kernel of the book, round which the other portions are grouped, is called the "Gāthās," or Hymns of Zoroaster, the oldest and most sacred portion of the Canon. It is in the Gāthās where we find the reference to the book of life, and where, of course, we should soonest expect to find such an expression, for the Gāthās are most likely to contain some quotations or phrases or terms used in the Ancient Word described by Swedenborg. The Gāthās contain the discourses, exhortations, and revelations of the Prophet Zarathrushtra, written in a metrical style, like oriental poetry, and in an archaic language.

The ancient doctrine seems to have recognized in the Gāthās the existence of a record kept in the world beyond of man's deeds in this life. There is a reference also in the Yasna or Liturgy of the Parsees. The "account book," the book of life of the Apocalypse, seems to have been supposed to have been kept at the *Cinvat peretu*, the "accountant's bridge." So says Geldner. In this record the daily actions were entered as debits and credits; bad actions, debits; good actions, credits; and the account was finally balanced. No items were to be erased.

Of the "remission of sins," says Geldner, "the doctrine of that olden time knows nothing." We could hardly expect to find the modern doctrine of forgiveness there, that sins may be entirely wiped out by a momentary act of faith, or the verbal expression of forgiveness. Such a doctrine was not in the Ancient Churches.

In a later passage in the Vispered, a minor liturgy, there seems to be a sort of exhortation to righteousness and worship, where are found these striking and forcible words:

Hold feet, hands, mind ready, ye worshippers of Mazda and followers of Zarathrushtra, for doing lawful, well-ordered good deeds; but hold back from doing unlawful, ill-ordered deeds, and practise ye in this world the good deeds of husbandry,* in order

* The mention of the occupations of common life, not deeds of piety merely.

to pay off with a surplus, if possible, deficits in the account, or what is wanting in the life book or book of life.

I quote from the report in the Proceedings of the American Oriental Society, just published and received.

It is very interesting to see how the Lord has been keeping his living church among men of all nations and all ages of the world, as far as possible, and has taught them spiritual and Divine truths for salvation from sin, and the attainment of heavenly life. It is very true that every man is keeping an account with himself, which may be properly called his book of life. Not on paper does he write his accounts; he inscribes them rather on the tablets of his heart. As the Lord says by His prophet: "I will put my law in their inward parts and write it in their hearts." Not outside of himself does man register his words and actions, his thoughts, affections, and purposes; but the principles, motives, and purposes which he freely adopts as his own and makes his own by life and action, are constantly registering themselves on the tablets of his mind and heart. Principles, motives, and purposes make such impressions on human souls as to inscribe their very nature on man. No one can practise any sin but that sin will stamp itself on his character. It will mould his character into its own form. It will write itself so plainly on the soul that he who runs may read. Let a man be given to defrauding others, no matter how much he may conceal his practices or cover them with fair appearances, the sin is writing itself on his mind. "The sin of Judah," says the Lord by his prophet, "is written with a pen of iron and with the point of a diamond. It is graven on the tablets of the heart."

All sins impress their own image and likeness on the soul of the doer of those sins. Men often estimate the character of others by their faces, for the face is an index of the soul. A man's loves and principles stamp themselves finally on his very face. Many a person bears in his face the expression of some animal of lower or higher types, such as the dog or fox, etc. "Go tell that fox," says the Lord of Herod Antipas. He had shown the wily cunning of the fox.

So holiness, goodness, truthfulness, purity, and gentleness write their characters on the possessors of these lovely qualities. Dwelling near the gates of heaven, they already have the heavenly likeness and qualities impressed upon them. "Ye are our epistle," says the apostle, "known and read of all men." But men often forget to be living epistles.

In the address to the seven churches which were in the little province of Asia, in the one addressed to Philadelphia the Lord says:

> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is the New Jerusalem which cometh down out of heaven from My God: and I will write upon him My new name.

Bath, Me. S. F. Dike.

DR. HURST AND THE NEW CHURCH.

It seems to be necessary to take note of published criticisms of the New Church when these criticisms, whether well meant or otherwise, are so erroneous as to misinform the public. The neat little book to which attention is now to be called is entitled, "A Short History of the Modern Church in Europe," was written by John F. Hurst, D. D., of the Methodist Church, and has been recommended by the Chautauqua Literary and Scientific Circle to be read as a part of its curriculum. Dr. Hurst writes in a simple and concise style, and has given, except as to be noted, a great deal of information in a manner excellently adapted to his purpose. In but few more than a hundred pages, he has thirty-seven chapters covering as many phases of the church and describing the period A. D. 1558–1888. How difficult it is for a stranger to give a just idea of the theology of the New Church is well known, and in this case is made plain with painful distinctness. We have seldom been more falsely presented.

Under the head of "Swedenborg and the New Church," Dr. Hurst first says:

The spiritualistic element in the system of Emanuel Swedenborg, born 1688, was a reaction against the gross materialism of his times. The Swedes were not given to speculation, but were cool and careful thinkers, adhering to the Lutheran standards, and giving but little attention to theological discussion. The formalism of German Protestantism was imitated not only in Sweden but throughout Scandinavia. The new movement under Swedenborg was in antagonism to the general religious life of the country ; but to this day it has never gained any real strength, even in Stockholm, where Swedenborg was born and where he elaborated his system.

Of this paragraph we would simply remark that it gives the impression that Swedenborg was a sort of Waldenstrom, personally leading a "new movement," when in reality he was nothing of the sort. As to Stockholm, too, this writer is plainly unaware of the existence of the societies there, which have lately obtained the royal sanction to administer confirmation.

The next paragraph deals with :

Swedenborg's Career. There was nothing in the early years of Swedenborg to give any indication of his later position in the modern church. His tastes were scientific. He devoted himself to chemistry and similar studies, and became assessor of the Swedish Mining College. He was an industrious author in mathematics, natural philosophy, mechanics, and botany. His "Economy of the Natural World" was an important contribution to the studies of the exact sciences. He suddenly emerged in a new character. Taking science as a basis, he engaged in religious speculation, and hesitated not to treat the present, the past, and the future with equal daring. In due time he discarded the scientific basis from which he had started, and his religious speculations showed no trace of close reasoning. Having but little hope for the acceptance of his opinions by any considerable number of his countrymen, he left Stockholm for England. Here he gained a wider following, though his opinions were derided with equal vigor by both the skeptics and the orthodox. His literary labors were enormous. The New Church, which arose from his opinions, was furnished at the start with a theology prepared by him, to which no important accessions have come since his death in 1772.

We are tempted to ask, of whom is Dr. Hurst speaking here? Swedenborg published no book with this title. His change from scientific to theological study was so very gradual that to say that he "suddenly emerged" is like saying that a man does so from childhood. As to his treating "the past, the present, and the future with equal daring," we can only say that he never treated of the future at all. So far was he from "discarding the scientific basis," he had no other basis for his whole interpretation of Scripture. "No trace of close reasoning" indeed! in the face of the perfect order of thought in "Heaven and Hell" and "Divine Love and Wisdom." His journeys to Amsterdam and London were simply to publish his books where there was freedom of the press. He "gained" no following, wider or otherwise; for there was no following, if so it is to be called, till after his death. And no one derided him, for he was too little known. He furnished no theology to any New Church, for none was then existing.

But Dr. Hurst, having now "discarded the basis" of facts, proceeds to speak of:

The Swedenborgian System. Swedenborg claimed to have the power of penetrating the spiritual world, and to comprehend the minute character of the future. He believed firmly in rewards and punishments, and held that the vocations of the present life are to be continued in the future, but with increased enjoyment or suffering, according to the deeds done in this life. He rejected the doctrine of Divine satisfaction. His view of the Scriptures was, that they are a gross representation of the Divine will. Here Swedenborg was a mystic, for he claimed that there was a spiritual insight which could largely supplement the Bible.

The above should be punctuated at the end of every clause with the word, No! Nothing is more false than to say that the "vocations of the present life are to be continued in the future," as if the carpenter here would be at his trade there, and so on. By the "minute character of the future" we suppose the author to mean the spiritual world. Well, only the most general facts are given, or can be given to men on earth. What is meant by rejecting the "Divine satisfaction" we do

not know, unless it means that we do not believe that God was angry yesterday and is in good-humor today, in which case we gladly accept the description. But the Scriptures "a gross representation"! Of this we can only say that it is a gross misrepresentation. As to "a spiritual insight which could largely supplement the Bible," we must let this calumny go with the other misjudgments, and proceed to the:

Later History of the New Church. Swedenborg prophesied that between the years 1780 and 1790 there would be a great enlargement of the New Church. Here he was correct. Many followers grouped themselves about the new theories. Dr. John Clowes exerted a great influence in their favor, and sundry societies arose in their interest. The writings of Swedenborg were translated into German, and gained a good number of adherents in various parts of Germany. In Poland and Hungary societies were organized. However in all these countries there was no common bond of unity. Each society was left to develop itself as it saw best, and the result was that there was no general unity of faith, each interpreting the matter as it pleased, and wandering at will from the original standard. Some societies have arisen in the United States, especially in Boston, Philadelphia, and Cincinnati. The Book of Worship and Liturgy of the New Church is used by all of them, but the theology is varied. The Swedenborgian adherents in the United States deviate widely from the evangelical confessions, and belong to the group of liberal Christians. They are distinguished for their humane sympathies and advanced culture.

This is all that we have, and it caps the climax. Swedenborg never prophesied at all, and he never prophesied anything about the decade between 1780 and 1790. So he was not "correct" in his prophecy because he made none, nor would he have been correct if he had made it. Rev. John Clowes (he was not a doctor) received the doctrines in 1773. Dr. Hurst implies that there was a marked development in Germany, Poland, and Hungary. He is mainly wrong as to Germany, and wholly so as to Poland and Hungary. What he says, therefore, about there being no common bond of unity "in all these countries" is wholly misleading. In

countries where the New Church has been planted the bond of unity is strong. All that is said about societies left to themselves and so losing unity of faith also reminds us of what Sumner said of his opponent, "the senator cannot open his mouth, but a blunder flies out." This mention of Boston and two other cities, seems to us unfair; surely New York, Washington, Baltimore, Chicago, San Francisco, and others, ought to be mentioned unless the purpose is to underrate the development of our body. The same liturgy used, but the theology varied is again just the reverse of true; forms of worship vary, but the theology is as unvaried as the Scriptures from which it comes. Nor do we like to be called "Swedenborgian adherents." Would a man who uses a telephone like to be set down as an Edisonian adherent? Nor do we accept the classification with liberal Christians, who regard the Lord as a man and the Word as imperfect. We are at the opposite extremes. Finally it would seem that we are "distinguished" mainly for being misunderstood.

We have not meant to speak in ill-humor of Dr. Hurst's little book. We do regret that he went to some third-rate cyclopedia and was wholly led astray. But we are accustomed to some degree of unintentional misrepresentation. We know that Chautauqua does not mean to teach error, and we expect to see the time when a more truthful description will be placed in the hands of its students. And we believe the day to be near when an account of the New Church by a man who has never learned anything of its interpretation of Scripture, and who knows nothing of its existence as an organization, will be put aside at once as unworthy of a reading, and consigned to a "limbo large and broad." If Dr. Hurst will only attend the next General Convention, we will welcome him, will see that he hears the reports of the movement in this country and abroad, and will present him with such books and tracts as will lead him to rewrite his chapter.

Bridgewater, Mass. T. F. Wright.

OPEN LETTERS.

MR. TULK'S VIEW OF SCRIPTURE.

Editor of the New-Jerusalem Magazine: —

The New Jerusalem Magazine for February contains a notice of a work entitled, "The Face of Jesus," the author of which, while accepting the spiritual sense of the Gospels, seems to deny that the narratives of the literal sense were true as historical facts; in other words, that the Lord was never born of the virgin Mary, nor ever appeared as a man to the people of Judea, the whole story being a myth, and valuable only as containing a spiritual sense. To quote from the author, "The incidents and narratives of the Gospels are true in the history of the states of the regenerating man, and are there only to be seen as actual facts."

The writer of the notice after some remarks regretting "that one would thus venture to climb up some other way than by the intelligent study of the literal sense of the Word," continues thus, "but there have always been some of this sort since Tulk, and they have meant to serve the Lord even while denying Him."

From this I understand, that the writer of the notice classes Tulk with those who hold opinions similar to the work in question.

This I confess is a surprise to me. Having been a reader of Tulk for many years, and accepting his views, my wonder that he should be so little read is much lessened by learning that any one should suppose that Tulk either believed or taught any such doctrine.

Tulk never seemed to like being classed with the idealists, indeed, he says expressly, "I am neither an idealist nor a materialist, but a spiritualist." Nevertheless, as between idealism and realism he was philosophically an idealist of the purest type. The only difference between him and Berkely was, that while the latter taught that the external world existed only in being perceived, and that the sensuous impressions of the human mind were caused by arbitrary will of God and not by any substratum of dead matter, Tulk by the superior illumination of Swedenborg saw and taught

that the law of creation was the same in all worlds, and that the external world here as in all other states is created by the eternal law of correspondence, so that the whole of nature, is but a theatre representing the state of the Lord's kingdom, or the reception of the Divine Love and Wisdom in the human mind.

To suppose that idealism upsets or disturbs the reality of things, or turns historical facts into a myth, simply shows that the person so thinking does not comprehend the ideal philosophy. Swedenborg says, "The representations which exist in the other life are appearances, but they are living because they are from the Light of life. This Light of life is the Divine Wisdom, hence it is that all things which exist from that light, unlike such as are from the light of the world are real," so that as Tulk says, reality is the coincidence between the order of creation and the right perception of that order by the thinking being. But as Tulk has expressed himself fully on this point, it is well to let him speak for himself. In replying to an article in the *Intellectual Repository*, which brings the same charge against him he says, had they preferred the information he could have given them to the crude suppositions which they have fashioned for themselves:

> They would have been convinced that I am no phantasiast for they would have heard me express my belief that the Lord's appearance upon earth, with all the circumstances accompanying it, from His conception and birth, the miracles which He wrought, the truths which He uttered to His crucifixion, His death, His resurrection and ascension were most real effects, from a Divinely spiritual cause. That they were phantasies or illusions, I most distinctly deny. As they were in nature, they partook of the constitution of nature, and were effects; and they were real effects, which represented because they corresponded to the state of the church in man.

This extract is sufficient I think to settle the fact that between the author criticised and Tulk there is not the least similarity of view as to the historical verity of the Gospel narratives. Tulk attributes all of nature to a spiritual cause, but none the less does he heed the truth of the historic facts, or that spiritual causes produce their effects in the plane of nature, and that these are the more real as we connect them with their spiritual causes.

I cannot but feel that although Tulk has been judged and condemned by all but a few New-Churchmen, that his views will yet be reconsidered by the church. Swedenborg says, "Of Jehovah strictly speaking, nothing else can be said, but that He Is" (A. C. 926). Again:

The Divine Esse or God such as He is in Himself, is immutably the same. Not that God is simple sameness but Infinite, that is, He is the same from eternity to eternity, He is the same everywhere, the same with every one, and the same in every one, all variation and mutability being in the recipient, for they are effects produced by the state of the recipient. (T. C. R. 25.)

These passages contain the underlying principle of what Tulk has taught, and I would add of Swedenborg's teaching also.

I am at a loss to reconcile with these principles much of the current theology of the New Church which often seems to me to attribute to the Divine, changes which are predicable only of the recipient.

San Francisco, Cal. S. O. Putnam.

TAX LEAGUE.

New York, March 29, 1889.

Editor of the New-Jerusalem Magazine: —

In the March number of the New Jerusalem Magazine appeared an account of an organization called "The New-Churchmen's Single Tax League."

As a New-Churchman, and as one more than jealous of the good name and repute of the Society of which I am a member (the Brooklyn Society of the New Church), and, indeed, of all New-Church societies, I beg to offer a protest most pronounced, against the use by the League alluded to, or any other society, of such or a similar nature, of the words "New Church" in connection with their title. In no sense, it seems to me, can a so-called "Single Tax League" be considered "New Church."

Indeed I, with very many — I may say a very large majority of — New-Churchmen, consider the doctrines endorsed and advocated by the "Single Tax League" not only *not* New Church, but visionary and fallacious. If by any mode of reasoning a "One Tax League" is justified in using the prefix "New-Churchmen's," simply because the members of that League are members of a New-Church Society, why might not, by a similar mode of reasoning, a number of unwise or evil-minded people associate themselves and form a "New-Churchmen's Liquor Dealers' League" or a "New-Churchmen's Christian Science League," and under that guise injure the fair name and fame of New-Church people, as I firmly believed the "Single Tax League" has done and is doing?

In saying what I do, I speak not for myself alone (though for myself I would that I could speak in trumpet tones!) but for many New-Churchmen, who like me are sorrowed by the misuse of the term "New-Churchmen's" in connection with the "Single Tax League" alluded to, and especially in view of the fact I have stated, namely, disbelief in the doctrines advocated by that League.

Respectfully, etc.,

E. Stuart Candler.

SWEDENBORG STUDIES.

THE WORD IN THE LETTER AS QUOTED.

The Lord gave to the Israelitish and the Jewish Church the Old Testament in the Hebrew and the Chaldee languages; to the first Christian Church there was given, in addition, the New Testament in the Greek tongue, and the Word in the letter thus received its completion — the ultimation of Divine truth being thereby completed and perfected. This Word has been preserved in its integrity through the care, in part, of the Jewish nation, which has been preserved for the purpose of preserving the Old Testament, and as to the New Testament, through the care of the Christian Church. To the New Church the Lord has revealed the internal sense of the Word in the heavenly doctrines of the New Jerusalem, whereby both the true meaning and the Divine nature of the Sacred Scriptures are manifested.

That the Word of the Lord has been preserved at all times in its integrity, we are taught in the Writings, that is, in the "Apocalypse Explained":

> Hence it is that it has been so ordered of the Divine Providence of the Lord, that the Word as to the literal sense from its first revelation, should not be mutilated, not even as to a word and letter in the original text, for every word is a support, and in some degree, even a letter. (A. E. 1085.)

The same doctrine we find stated in different form in "The Last Judgment":

> Hence it is that of the Lord's Divine Providence those books have been preserved entire to an iota since the time in which they were written, and that by the care of many who have enumerated their minutest particulars; this was provided by the Lord on account of the sanctity which is within each iota, letter, word, and thing they contain. (L. J. 41.)

In entire disregard of these and similar declarations of the Writings, we see it taught at this day, and indeed by writers who profess the highest regard for the Writings, that it was part of the mission of Swedenborg to correct or restore the letter of Scripture. Now a change of the letter of the Word is of the greatest importance, for the heavens and the church rest upon the letter of the Word. If it had been part of the mission of Swedenborg to correct or amend the letter of Scripture, we may be sure that he would not have hesitated to announce this to the world. But we find not a single passage of the Writings where Swedenborg claims that he has anywhere amended or corrected the letter of the Word. This supposed amendment of the Word by Swedenborg is, therefore, an invention which finds no support at all in the Writings, and which is diametrically opposed to its teachings, as cited above; for if the text in the original has been preserved in its integrity, it is a contradiction to speak of its restoration and an absurdity to speak of correcting or amending the perfect Word of the Lord. The reason why the same party, which in other cases claims to follow the doctrines in all things, rejects its teaching in this instance would seem to be, that it does not agree with its ideas of verbal infallibility and inspiration which are now claimed for the Writings.

This party affirms, though Swedenborg nowhere says so, that wherever he differs from the original text of Scripture, this is a correction of the original text. A careful study of the subject will, however, convince any one not confirmed in this error that there is no foundation for such a supposition. Where Swedenborg deviates from the original text of Scrip-

ture (which, according to our present estimate, would seem to be more than five hundred times), where the same passage is quoted several times, we find him going forward and backward from the supposed correction to the original reading, back to the correction, and so on, and this in various instances.

It may be of use at some future time to bring forward a full list of these deviations. We would, however, say in advance, that these cases have no relation to the meanings which are found in several Hebrew words extending "from opposite to opposite" (Diar. Spir. 2833), but all of them are cases where another word has been substituted for the word in the original. For the present the following examples will suffice: The Hebrew word *ioshebeth* is the feminine participle of the verb signifying "to sit" or "to dwell," and is, in consequence, translated in the common version "inhabitant" (margin, "inhabitress") or "one that dwelleth" or "sitteth"; another meaning of the word is not found. But where Swedenborg cites Isa. xii. 6, in "Apocalyyse Revealed" 279, in the "Doctrine of the Lord" 40, and in "True Christian Religion" 93, instead of translating this word as elsewhere "inhabitant" (Latin *habitatrix*) he translates it as "daughter." According to the principles of those who believe in a verbal infallibility, we would therefore have to acknowledge here a correction of the original text and change it from *ioshebeth*, "inhabitant," to the Hebrew *bath*, "daughter." But, strange to say, we find the common reading given in five other passages of the Writings: "Apocalypse Revealed" 44, 612, "Apocalypse Explained," 313, 326, 850. We find, therefore, the following strange fluctuations: In the year 1759, Swedenborg translates, in the "Apocalypse Explained" 313, 326, 850, "inhabitant" (*habitatrix*); in the year 1761, in the "Doctrine of the Lord," he substitutes (as some would say, corrects) "daughter" (Latin, *filia*); in the year 1765, in "Apocalypse Revealed" 44, he returns to the original "inhabitant" (Latin, *habitatrix*); in the same work, n. 279, he again uses "daughter" (*filia*), but in n. 612 of the same work he returns to "inhabitant"; in the year 1770, in the "True

Christian Religion" 93, he returns to his correction of "daughter" (*filia*). Thus we find in this one passage five fluctuations from the original text to a so-called correction, back to the original, etc., and still the believers in a verbal infallibility of Swedenborg would desire us (*New-Church Life* for February, 1889) to regard every deviation of Swedenborg from the original text as a correction inspired by the Lord, to set aside the Hebrew and Greek text and put the fluctuating Latin version in its place.

Those who believe in the verbal infallibility of Swedenborg suppose that wherever he deviates from a rule of translation laid down by himself, this is always done by Divine command from inspiration, and in all such cases we should follow, not his rule, but his (probably unconscious) deviation from the rule. To illustrate: there are expressions in the Word referring to good, and others that refer to truth. Some of these couplets have been specially treated by Swedenborg, and a whole paragraph devoted to several of them, in the work on the "Sacred Scripture" 85–87, and the "True Christian Religion" 251, 252. In one of these paragraphs (S. S. 87; T. C. R. 252) he shows by many examples that to "rejoice" and "joy" (Hebrew, *sus*, *sason*; Latin, *gaudium*) refer to good, but "to be glad" and "gladness" (Hebrew, *samach*, *simchah;* Latin, *lætitia*) refers to truth. There are, however, exceptional cases where Swedenborg did not follow his rule, but for "joy" wrote "gladness," and *vice versa*; for example: "And behold gladness (Latin, *lætitia*) and joy (Latin, *gaudium*)" Isa. xxii. 13. Here Swedenborg broke his rule of translation, and (following Schmidius) he has interchanged the expressions. According to those who believe in the verbal infallibility of Swedenborg, we would have to believe that Swedenborg, by Divine inspiration, corrected the sense of the letter. But, strange to say, we find the original text translated according to his rule, "joy and gladness" (*gaudium et lætitia*) in five other passages, namely, A. C. 4137, 8339; A. E. 660; S. S. 87; T. C. R. 252. So we find that Swedenborg first follows the original text twice, then varies (corrects?) it, and then in three other passages

returns to the original text. To suppose this change to be an inspired correction is palpable absurdity.

When we come to the New Testament we find similar *lapsus pennae*. The passage "A city that is set upon a mountain cannot be hid" (MATT. v. 14), we find thus quoted in the "Apocalypse Explained": "A light that is set upon a mountain cannot be hid"; and in the explanation we read "that it is not truth unless it be from good is signified by a light that is set upon a mountain, and which cannot be hid, a light on a mountain, signifying truth from good." (A. E. 405.) The English translator has indeed corrected the manifest error and substituted "city" for "light" the three times that it occurs in the passage; but in the Latin, both in the London edition and in the photo-lithographic manuscript which was carefully prepared by Swedenborg for the printer, in all the three cases we read "light" (*lux*) for "city" (*urbs*). According to the view expressed in *New-Church Life*, we ought, therefore, to correct the original text to "light." But here again we find that Swedenborg has quoted the passage elsewhere in agreement with the original text, see "Apocalypse Explained," 223, and in "Apocalypse Revealed," 194, the passage is cited under the heading of "city." We find, therefore, also in this case that he began with "city," passed over to "light," and returned to "city." This passage (as well as a number of others) is also interesting, as it shows that the illustration of Swedenborg was not of such a kind that it enabled him to discover from it a slip of the pen in a quotation from the Word, not, at least, where the internal sense of the words substituted is similar.

From the passages cited, and from a number of others that may be adduced hereafter, it is evident that, even if it were desired, it would be impossible to so change the original text of Scripture as to fit in with Swedenborg's deviations without running counter to other passages in the Writings. Any such attempt at mutilating the letter of the Word would also be contrary to the teachings adduced above from the Writings.

If the question be then asked, Granted that there are such inaccuracies in the quotations from the Sacred Scriptures,

does that show that Swedenborg was not illustrated by the Lord and "filled with His Spirit to teach the doctrines of the New Church through the Word from Him"? We would answer, By no means; but it does show that there was no miraculous preservation of Swedenborg from making such slips of the pen as would naturally occur in writing so many pages, and that we must not set aside the letter of the Word where Swedenborg's quotation differs from it; for we are taught, with respect to the books of the Word, that "of the Divine Providence those books have been preserved entire to an iota since the time in which they were written." (L. J. 41.)

A miraculous guidance of Swedenborg's hand would have been necessary to prevent such slips of thought or of the pen as other writers are subject to. That there was no such miraculous preservation in the case of Swedenborg nor, in consequence, any verbal inspiration, is manifest to every one familiar with Swedenborg's manuscripts and with the numerous corrections therein. There was "a wonderful dictation in his thoughts" (Adv. III. 7167) but no dictation of words. This is taught in so many words in the "Adversaria," where we read:

> The process is also different when the thought is illustrated manifestly by a certain light, and when the writing is so conducted that not even a little word can be written otherwise. But sometimes this is done in a less sensible manner, but sometimes so sensibly that the finger in writing is guided by a higher power, so that if man would write something else, he can in no wise do so. This also not only happens with the perception of the thing conjoined with it, but even as happened once or twice in a variety of ways without perception, so that I did not know the series of things before it was written; but this was most rare — only for the sake of the information that revelations were also thus effected. But these papers were destroyed because God Messiah was not willing that it should be done in this way. Nor was it permitted [any one] to dictate anything *viva voce*. Although they spoke with me for so long a time with the living voice, when I was writing they were silent. (Adv. III. 7167.)

So we see that there was no verbal dictation at any time

when Swedenborg was composing the Writings under illustration, but he was left to write down the thoughts given him with the usual liability to slips of the memory or of the pen. This sufficiently accounts for the imperfections and slips found in his Writings. These slips, although as rare as with other careful writers, still in the aggregate are a goodly number. The Divine Providence seems to have overruled also these in such a way that no doctrine is thereby in any way drawn into doubt or obscured; nevertheless those who would correct according to these slips the Divine Word in the letter which has been specially preserved by the Divine Providence "entire to an iota since the time in which these books were written" (L. J. 41) commit a serious error.

Philadelphia, Pa. L. H. Tafel.

BOOK NOTICES.

Aryas, Semites, and Jews: Jehovah and the Christ. By Lorenzo Burge. Boston: Lee & Shepard. 1889. pp. 308. $1.50.

In our issue for February, 1888, we described a book on "Pre-Glacial Man," by the same author. Mr. Burge chooses as before to give a fanciful appearance to his first page and thus to depreciate his book; but its contents are full of sense and well worthy of study. Briefly reviewing the ancient church and civilization he takes up Abram as one to whom, in a general state of idolatry, God would make Himself known, but only so far manifesting Himself as Abram could receive.

As an inducement to right living, worldly blessings must be promised; and sickness, plague, and war be threatened as consequent on evil doing.

With the Jews, the human race, which had begun in an innocent animal stage, and had ascended into the intellectual and then into the spiritual stage, but had declined, began again at the lowest, and to them revelation was adapted till, by the chastenings of exile and oppression, they were ready for the full revelation of the

Christ. This they rejected, yet His part was perfectly done, and it restored the old religion enjoyed by the Aryans in antiquity.

In the New Testament we can find this (to the world) new revelation, in all essential respects the first revelation repeated.

Mr. Burge reprobates rationalistic views of our Lord as inconsistent with themselves; equally he abhors "that false Christianity, that cannot be equalled in any heathen country in the superstitious ferocity of its teachings, in the inhumanity of the God of its worship and in the savage cruelty of the God it fears, — this foul satire on the religion of Christ, originating in the foul imaginations of men, degraded by ignorance and superstition, received from the Romish Church, indorsed by the Protestant Church, and forced into a mathematical system by Calvin, — this fiendish theology."

The defect of Mr. Burge's book seems to us to be that, while he accepts miracles and generally admits the truth of the Gospels, he does not fully see how the Christ was the embodiment of God, speaks of the terms "son of God" and "son of man" as used indiscriminately, and perceives very dimly the great consequences of the Incarnation. But he is on the right road; he discerns gross error plainly; he points out that a "personal re-appearance is impossible; or, if possible, would be without effect."

His real material second coming is in the re-promulgation of His revelation, stripped of the incrustation of hatred, superstition, bigotry, and dogma, which fifteen hundred years of spiritual ignorance have cumulated upon it.

Certainly, but more than that, or we may need many comings; it is to work a judgment, to open still more widely the Holy Word, and to establish the era promised in the Book of Revelation, with which Mr. Burge does not deal at all.

The Authorship of the Fourth Gospel and Other Critical Essays. By Ezra Abbott. Boston: Geo. H. Ellis. 1888. pp. 501.

Prof. Ezra Abbott, of the Harvard Divinity School, died in 1884. He had become the foremost scholar in his line of Biblical criticism in America. A Unitarian, he sometimes engaged in matters of controversy; but he was conservative in his views and thorough in his researches. His diligence and accuracy were amazing. His criticisms were without bitterness, and pride of scholarship was unknown to him. His essay on the Authorship of the Fourth Gospel, in favor of John the disciple, was never

replied to and may be said to have put an end to the discussion. This fitly occupies the first place in the noble volume which has been edited by Prof. J. H. Thayer. Nineteen other papers follow, all previously published here and there, but well worth collecting. All are intensely interesting and form the enduring monument of the author. When not discussing a close, critical question, he tells how paper was made from papyrus, correcting learned authors, talks of the problems before the revisers, and shows how the division of the New Testament into verses was made. His accuracy raised the standard of American scholarship; his indefatigable thoroughness set it a noble example.

The American Book of Church Services. Arranged by Edward Hungerford. Boston and New York: Houghton, Mifflin, & Co. 1889. pp. 374. $1.25.

Unless we are greatly mistaken, this carefully prepared and well printed book meets a want generally felt in evangelical churches. It contains selections for responsive reading, services for marriage, funerals, and so forth, but gives the first place to orders of service for morning and evening, for each of which longer and shorter forms are provided. To those who dislike the crude conceptions of doctrine which crowd the Episcopal prayer-book, this book will be found agreeable because of its modifications of some such points. It must, however, be confessed that the belief in a resumption of the material body at resurrection is still preserved, which will lead some to feel that Mr. Hungerford has made little advance except as to forms of worship.

Steadfast. By Rose Terry Cooke. Boston: Ticknor & Co. 1889. pp. 426. $1.50.

This "story of a saint and a sinner" is clad in the sombre dress of religion in Connecticut in 1750, when there was much formalism and much hypocrisy. A young girl of passionate nature loved a selfish man, who induced her to steal and destroy a will, thereby insuring to him a large fortune. Under conviction of her sin, and deserted by this man, she spends years in poverty and then she becomes the wife of the parson to whom she gives neither love nor confidence. His persecutions by his fellow ministers for preaching a few times to Baptists at length kindle his wife's interest, and the dull winter which pervades the book becomes at last, and after much too long a delay, a glorious summer. Leaving

aside the matters of affection, the story, which is founded in fact, is valuable as a historical view and for the accuracy with which New-England puritanism is sketched. Listen to Mrs. Temperance Hopkins:

I've always said that 't was queer to call men-folks the strongest sect, when they 're forever and always holdin' on to some woman the first minute trouble teches 'em. There 's Deacon Hopkins, days when every thing goes right, he 's as pompious as an old turkey gobbler. But come a spell o' rain in hayin', and, mercy me! he ketches hold of my apern string, so to speak, just as though I was Goliath o' Gath. It 's the way they 're made from the beginnin'.

Our Heavenward Journey. By Rev. R. L. Tafel, Ph. D. London: James Speirs. 1888. pp. 125.

We have been delayed in taking notice of this very neat and pleasant book in which the author, appearing as a pastor rather than as a philosopher, treats of the pathway of life from infancy, through youth and manhood, to the life of heaven. What he says of marriage will show the affectionate quality of his treatise:

If the husband at times is called upon to forbear with his wife, and to support and strengthen her, how much more frequently is the wife called upon to bear with the changing states, and passing humors, and also with the sternness and harsh judgments of her husband. For the wife is naturally affectionate, tender, forgiving; but the husband austere, harsh, condemnatory. Yet let not the wife be unjust to her husband, and especially may she never be afraid of him.

Reprint of the Early Journals of the General Convention. Part One. 1817–1826. pp. 132.

We are very glad that this work of reprinting the journals of the earliest Conventions has been undertaken. Perhaps a little condensation might have been used with the annexed documents, but it is interesting to note all that is reported. When the first Convention met in 1817, it was reported that a small society had been lately formed in Boston, of the number of about twenty. Service was then held in Baltimore at 11 A. M. and at "early candlelight." In 1822 a society which held to immersion applied for admission and was promptly and properly received. The meeting in 1826 is the first which recorded its members, and then we find Rev. Messrs. Hargrove, Carll, Roche, Doughty, and Beers, with Thomas Worcester and Eleazer Smith as licentiates, and delegates from Baltimore, Philadelphia, New York, Danby, Boston, Bridgewater, Bath, and a few other places. One gets the impression in reading that these early men acted deliberately and wisely in all they did.

Truths that I have Treasured is the title of a neat pamphlet from the pen of Mrs. Susan W. Burnham issued by the Purdy Publishing Company of Chicago. There are less than a hundred pages, and the contents are brief chapters treating modestly of "the mission of science, the spiritual world and correspondence, heredity, miracle, woman, health, medicine," and the like. Mrs. Burnham is sympathetic towards "Christian Science," but keeps clear of its absurdities and clearly presents the doctrines of the New Church. Price, fifty cents.

The same house has issued a sixth edition of Dr. Holcombe's *Condensed Thoughts about Christian Science*. Fifty-three pages. Twenty-five cents.

The Spiritual Significance of Gospel Differences is the title of a handsome pamphlet from the pen of Mrs. M. B. Horton who will publish a work on this subject if a sufficient number of subscribers at $2.00 forward their names to H. H. Carter & Co., 3 Beacon Street, Boston. That there are distinctions of the spirit as well as of the letter in the Gospels all agree, but Mrs. Horton has not so far been able to make her idea of the ground of distinction seem reasonable, and in the instances which she gives her meaning seems obscure.

Tracts. Rev. A Roeder, editor of the *Bote* and the *Children's Messenger*, and pastor of the Vineland, N. J., Society, has printed some cards containing passages as to faith and charity. In his card stating the doctrines he retains the expression, "the devil," but we think that in a statement of this sort the language, which is plain enough in the work of the "Divine Providence," needs such modification as to give to strangers no suggestion of a Miltonic chief devil. Mr. Roeder has also some good comments on Elsmerism.

The *Andover Review* for March contained two notable articles, — an arraignment of the license system by Rev. John Faville, who believes that prohibition has a moral basis, but license only a basis in policy and finance; and Dr. George D. Boardman's article on the "Immoralities of Old Testament Heroes," in which he makes a plea for a just view of their sins, but without ignoring their good qualities. This review is giving good papers on "Social Economics." Published by Houghton, Mifflin, & Co., Boston and New York.

A Protest. We have received a pamphlet written by Rev. L. H. Tafel to vindicate himself from charges of insubordination and the like, which have caused his suspension from the exercise of ministerial functions in the "General Church of Pennsylvania." He now, like Rev. R. L. Tafel, Ph. D., Rev. J. R. Hibbard, D. D., and others, regrets connecting himself with the little band or secret order known as the Academy.

The Holy Supper is Representative is the title, in part, of a pamphlet printed by J. R. Hoffer, of Mount Joy, Pa. Mr. Hoffer, whose useful advocacy of our faith in the columns of the Mount Joy *Herald* is well known, briefly presents the representative character of the Holy Supper. To this is joined a review by Dr. John Ellis of the essay of Rev. Dr. E. H. Jewett, the Episcopalian, on "Communion Wine."

The German Synod of the New Church has published a new translation in the German Language of the "Doctrine of the Lord" to meet a demand for cheaper New-Church literature which has recently made itself perceptible. The pamphlet consists of 111 pages, and sells at fifteen cents in paper; cloth at twenty cents. They can be had of Rev. A. Roeder, Vineland, N. J.

The *New-Church Tidings* has a new editor, Rev. G. L. Allbutt, who came to Toronto from Scotland. We wish it and him abundant success in spreading abroad the good tidings of great joy. It is pleasant to read in Mr. Allbutt's first number that eleven persons had just been received into his society at Toronto.

Italian Tracts. Signor Scocia sends us Nos. 11 and 12 of his new series, being translations of Rev. C. Giles's two tracts on "Death, the Gate of Life" and "The Blessedness of Labor." We commend anew the very neat form.

True Doctrine of the Origin of Evil is the title of a tract which Mr. J. B. Swanton, of Bath, Me., has reprinted from the *New-Church Independent.* The writer, who is an Englishman, used the initials, S. S. He has admirably stated the only reasonable view of the subject.

Food is a little monthly published at fifty cents a year at 936 Franklin Street, Philadelphia, Pa., and devoted to the interests of the Vegetarian Society of America. It tells how to cook vegetables nicely.

THE NEW CHURCH.

THE MASSACHUSETTS ASSOCIATION.

THE meeting in Boston on Fast Day, April 4, was fully attended and was felt to be a useful gathering. Rev. Joseph Pettee conducted the religious services and preached from REV. i. 7, "Behold, He cometh with clouds." He showed that the bright clouds in which the Lord comes are those in which He always dwells, that is, the holy truths of the letter of Scripture.

The societies made favorable reports in many cases, and there was nothing wholly unfavorable in any one. Boston Highlands and Fall River had made the largest gain in numbers, and next to them came the German Society in Manchester, N. H. It happened awkwardly that these reports must be made just before the time of receiving new members. The total number now reported was 1,693. As a rule those societies gain most who fully engage the coöperation of their young people.

The Missionary Board reported the largest year's work ever undertaken, including regular meetings on Sunday in Lynn, Lowell, Lawrence, Fitchburg, Worcester, Springfield, and Manchester, N. H. The expense had been some twenty-four hundred dollars, and the labor had required the services of three missionaries with assistance from several pastors.

The Union made a report of careful financial management, book sales of over three thousand dollars, and some increase of funds, so that the investments now amount to one hundred and nineteen thousand dollars, the building being reckoned at its cost of fifty thousand, which is only about half its market value.

The most interesting topic of the day was the transfer of the Theological School to Cambridge. The plan of its development to be made with the change, the fair prospects of the Boston Society's mission in Cambridge, the need of more and of more fully equipped ministers, the spontaneous response already received in subscriptions towards the purchase of the Sparks estate, and the general feeling of gratitude that the step had been assured, were spoken of in a heartfelt way. New subscriptions were received on the spot.

A pleasant incident of the day took place when the Orphanage Board reported what it had done, and that it was in debt. A collection was at once taken up and the debt was paid.

AMERICAN NEW-CHURCH TRACT AND PUBLICATION SOCIETY.

THE twenty-third annual report of this active body of workers is most encouraging reading. The success of the weekly *Helper* has surpassed expectations. It is welcomed by some who would not take tracts. The list of its subscribers now numbers 3,700. Some issues have reached 10,000 copies. A new duty has fallen upon the Society of distributing to clergymen, college professors, and scientific men the work on "Divine Love and Wisdom." For this purpose twelve hundred dollars have been given in trust. During the past year the society has sent out 280,000 tracts. "Heaven and Hell" and the "Life of Swedenborg" have been given to ministers and theological students as before. The whole number of "gift-books" sent out in the year 1888 was 3,469. The whole number since the beginning is 88,912. A deficit of $648.69 on the *Helper* and all the other expenditures amount to $4,637.05. This society needs more aid, or it cannot continue its constantly increasing work. The treasurer, Mr. Geo. Burnham, No. 500 North Broad Street, Philadelphia, will gratefully receive subscriptions.

THE MARYLAND ASSOCIATION.

A VERY useful meeting seems to have been held by this Association, although the Washington Society had its church injured by fire just before the time of the meeting; but the kindness of Methodists and Lutherans remedied this difficulty. A large number of lay people were in attendance, with six ministers. The Wilmington Society, Rev. J. B. Parmelee, has well attended services for its own people and for strangers. The Baltimore German Society, Rev. P. J. Faber, is now out of debt. The society at Preston, Rev. J. E. Smith, is building a house of worship. The Association had raised for general uses some nine hundred and fifty dollars, a much larger sum than ever before. Mr. William M. McIntosh, of Easton, was ordained. It was voted to invite the Convention to meet in Washington. Rev. Jabez Fox, the President, had labored in the Association and further south. Rev. W. B. Hayden had acceptably officiated in Washington.

SCOTLAND.

THE Scottish Association makes a good report. Both the societies in Glasgow have gained members, that in Cathedral Street some twenty-five. The other society is now building itself a new church. Services are mentioned in Edinburgh, Paisley, Alloa, Greenock, Dundee, Cupar-Fife, and Aberdeen. The helpful presence of Rev. Frank Sewall is mentioned. Although there are but five ministers they wisely hold meetings, which are closely attended, and at which papers are read and brotherly relations developed.

DENMARK.

REV. W. WINSLOW writes:

I come this time to you with a bad conscience for having allowed almost a whole year to pass before answering your last kind letter. It will please you to learn that things are now looking much better with us than ever before. New faces are constantly seen at our meetings, and not a few persons have commenced to feel at home amongst us.

Mr. Winslow was much grieved at the death of young Mr. Stenholdt who, it was hoped, would be his co-worker in the ministry and was preparing for that duty; but this letter tells of another young man who "has no higher desire than to be fully prepared for the ministry of the New Church."

SWEDENBORG PUBLISHING ASSOCIATION.

THE annual report of this body is now before us. It contains a statement of publications sold, of the standing of the "New Christianity" newspaper, and of the distinctive aims of the society, together with many letters from friends. The cost of the new paper was about $5,500, of which some $3,700 was "contributed by a few friends," who must be indeed in earnest.

OUR NUMBERS.

IN our last issue referring to the number of 5,750 given by the *Independent* as that of our members, we suggested that the estimate was too small by some hundreds. We regret that we overlooked, for the moment, the carefully prepared summary which Mr. T. W. Harris has given in the *Almanac*. He gives the "total number of estimated New-Churchmen in America" as 10,178. See page 114 of this invaluable handbook.

THE RELIGIOUS WORLD.

BISHOP VINCENT ON JERUSALEM.

BISHOP VINCENT, of the Methodist Church, has printed in the New York *Independent* an article descriptive of Jerusalem as it is and of our friends there, in regard to whom he quotes from "a cultivated, godly, and independent witness," for which terms we thank him. He says of the city in its religious aspect:

El Khuds (the Holy) presents today the most melancholy picture to be seen on the planet; a picture of religions full of hatred and malice, in which are warring sects, each one of which claims to have an "unbroken succession" from apostolic days, and to be the "only" representative of the true church of Christ on earth. In the Church of the Holy Sepulchre, Mohammedan scimetars and rifles keep guard over these precious representatives of the so-called "Church" of Him Who "came to bring peace on earth and good will to men."

It is in Jerusalem that we have the ripened fruit of the sacerdotal and sacramentarian theory which puts emphasis on places and things and modes, and on physical *taction* as means of spiritual life. In the Church of the Holy Sepulchre one sees the very apotheosis of the tractarian idea, where nearly all that is distinctively Christian is lost and all that is pagan retained, and where, amidst flickering candles, clouds of incense, bursts of music, and the discordant rumblings of greasy priests, one longs to hear the key-note of a true Christianity from His lips, Who, under the shadow of Gerizim, said to the woman of Samaria: "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. God is a spirit, and they that worship Him must worship Him in spirit and in truth." There is no place on the planet where men more seriously need the simplicity and power of the Gospel of Jesus Christ than in this holy city of Jerusalem.

He then gives a full account of the "Americans," on whom he called during our stay with them, and closes as follows:

Thus Jesus Christ revisits and dwells upon the earth now in His own disciples. He comes in men and women, in Peters, and Johns, and Marys, and Luthers, and Wesleys, and Moodys, and in multitudes of unknown disciples "whose names are written in heaven."

Chrysostom says, "The true Shekinah is man." The true "holy house" on the earth is a human heart in which Christ personally dwells. This is the manifestation of the invisible world which this age needs. No provision is made in the New Testament for a ceremonial religion. Not a direction is given concerning crucifixes, candles, pictures, incense, robes, sacrifices, host; but the Word is full and explicit concerning the spirit and power of Christ in the lives of His followers. We are not required to show the world unbroken genealogical lives, fragments of the true

cross, blood-stained napkins that bound the bruised head of the Redeemer, but we may say — nay we must say, as we point to the individual members of the church of Christ: Behold in these Christian men and women the righteousness and purity, patience, zeal, and self-sacrifice of Christ. We must be able to say with Paul, "I live, and yet not I, but Christ liveth in me. . . . The love of Christ constraineth me. . . . Follow me as I follow Christ."

The power of the Church is the hidden life of Christ in the hearts of his disciples, hidden as a force in character, but hidden as a seed of life in good soil, and worked out in ardors of divine affection, in energies of courage, in consistency of conduct, and in abounding ministries of sympathy, self-sacrifice, and service.

NOT FORSAKEN.

ONCE before we have told of Maroof, who became a Christian in Jerusalem, and then was drafted away as a punishment, and made to serve long with the Moslem army in Arabia. He wrote thus a year ago from Zebid, which is near the southern end of the peninsula:

To the beloved assembly in Jerusalem: I am thinking of you all and of the Lord's house, how we used to be in it worshipping and praising, and about the pure love of God and the holiness of our Bridegroom, and about hearing your voices in singing again and seeing you face to face.

When I think of you all and how we used to worship and praise our Almighty Bridegroom, I do cry in my heart, O, the time that I have spent with my Lord! Now I am in this place, and on every side I see sin and sorrow and sickness and pain, sorrowing and stealing and fighting with one another, for the love of God is not among them. It is His mighty grace that keeps me, for I have laid myself on Him to do with me as He pleases: for I am nothing, and have no power in myself. He reigneth over all. It is not my goodness from myself, for the goodness and love and peace all come from Him.

Now that I am in this place, I ask every one of you to pray for me and to remember me in your meetings, for I am one of your members. If one member of the body is weakened, the whole are weakened, and, if one is strong, the whole are stronger. I know that the dear Lord did place me here, for He has called and chosen me, and knew before I came into this world. He has prepared for me all that I need in spirit to be His faithful child. I believe in all that He has promised, and leave all in His hand to do with me as He pleases.

I must tell you, dear brothers and sisters, that the thought of unbelief comes often to me to make me live as others live in this world, and then I sing a song of praise to our dear Bridegroom that in Him do I trust, and in none else.

I ask you, dear brothers and sisters, to write, and tell me what the dear Lord is working among you, that I may be in spirit where you now are, and may be strengthened with you. I have written in the night, in the moonlight. I hope soon to be delivered and to come to you again to be together with you forevermore.

I am your brother in the dear Lord,

MAROOF.

LOVE OF UNION.

All our readers will sympathize, we trust, in what Dr. E. P. Parker said in a recent sermon at Hartford:

> After long years of service here, I am weary and almost impatient of the ways of separation and isolation in which the good people go on. I long to see some larger, nobler, freer, more generous and effective union of all good hearts and hands in the service and fellowship of the gospel of our common Master. Not by the disorganization or desertion of the several church folds which own the Good Shepherd's authority, nor yet by the consolidation of them all in one, do I look for this result, but rather in their continual increase by great ingatherings from those "other sheep" which as yet are of no fold at all, and in their liberal culture of all that makes for freedom, harmony, coöperation, and a real fellowship. So we might see not one fold, indeed, but what is of infinitely more importance, one flock in its many folds, and one Shepherd. I rejoice in the new and strong tendencies to that end within the churches, and hope and pray that these may be met by kindred tendencies among good people outside the churches.

CONDEMNING THE PSALMS.

Rev. Geo. E. Ellis, D. D., a leading Unitarian shows an utter lack of comprehension of the Psalms when he says in his book on the "Puritan Age":

> One of the most objectionable elements of the Book Service to those who occasionally participate in it is the blind and superstitious reading by rote the whole of the book of Psalms. Why, because in that strangely miscellaneous gathering of psalmody there are strains of most sublime and tender devotion, the very anthems and raptures of piety, should the whole of it be held sacred? There can be no edifying nutriment for heart or mind in its obscure, meaningless, and heathen ingredients, its unchristian, vindictive, and imprecatory contents.

To these epithets the *Christian Register* approvingly adds, "irreverent, impious, and inhuman."

THE NUN OF KENMARE.

Some surprise has been expressed that this lady, after so vigorously describing the wrongs which she had endured from the Roman clergy, should remain in that communion. But it seems that she has left it and returned to her first love. An exchange says:

> The Nun of Kenmare has left the Roman Catholic Church and become a member of the Protestant Episcopal Church. Her private correspondence she left in one of the convents she founded, and now she cannot recover it. She is said to have raised about a million and a half dollars for religious, benevolent and educational purposes in the Church of Rome.

Works of Emanuel Swedenborg.

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

English 8vo. Edition. 12 vols., $20. Any volume separately, $1.75.

Index to the Arcana Coelestia, $1.75.

Heaven and Hell. American 8vo. Edition. 50 cents; postage, 18 cents.

American 24mo. Edition. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents. 12mo. Boards, 50 cents. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00. 16mo. Limp cloth, 40 cents. Half morocco, with portrait, $2.00. 24mo. Cloth, 75 cents.

The Last Judgment. American 8vo. Edition. Paper, 10 cents.

American 8vo. Edition. With the Continuation concerning the Spiritual World. Paper, 15 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 30 cents.

The White Horse, mentioned in the Revelation. American 12mo. Edition. Paper, 10 cents.

English 12mo. Edition. Limp cloth, 40 cents.

The Earths in the Universe. With an account of their inhabitants. American 8vo. Edition. Limp cloth, 60 cents; paper, 30 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 50 cents.

The New Jerusalem and Its Heavenly Doctrine. American 24mo. Edition. Cloth, 25 cents; limp cloth, 10 cents.

English 8vo. Edition. Cloth, $1.00. 24mo. Also with the "Doctrine of Charity" in the same volume. 40 cents.

The Doctrine of the New Jerusalem Concerning the Lord. American 12mo. Edition. Cloth, 50 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting the Sacred Scripture. American 8vo. Edition. Paper, 10 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents; limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting Faith. American 12mo. Rotch Edition. Paper, 15 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of Life for the New Jerusalem. American 8vo. Edition. Paper, 6 cents. Rotch Edition, 12mo. Paper, 20 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents. 24mo. Limp cloth, 10 cents.

The four preceding works may be had in one volume under the title: —

The Four Leading Doctrines of the New Church. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. Rotch Edition, 12mo. Cloth, $1.50. Convention Edition, 12mo. Cloth, 40 cents. 32mo. Limp cloth, 20 cents; gilt edges, 30 cents.

English 8vo. Edition. Cloth, $1.25.

Angelic Wisdom Concerning the Divine Love and the Divine Wisdom. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. 12mo. Edition. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.00. 16mo. Cloth, $1.00.

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